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VOLUME XLII. CHICAGO, DECEMBER 8, 1898. NUMBER 15

Gilman & N P x

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"Good-bye," I said to my Conscience—
"Good-bye for aye and aye;"
And I put her hands off harshly,
And turned my face away:
And Conscience, smitten sorely,
Returned not from that day.

But a time came when my spirit
Grew weary of its pace:
And I cried, "Come back, my Conscience,
I long to see thy face;"
But Conscience cried, "I cannot,
Remorse sits in my place."

PAUL LAWRENCE DUNBAR.

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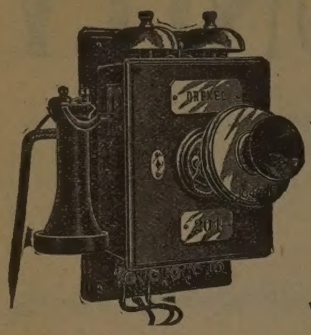

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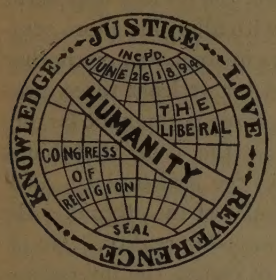
VOLUME XLII. THURSDAY, DECEMBER 8, 1898. NUMBER 15.



TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion, to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in oganization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future. —*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

Editorial.

Call from every faith and race the best
And bravest soul for counsellor and friend.
TENNYSON.

R. A. White, pastor of the Stewart Avenue Universalist Church of Chicago in his parish paper answers the question, "What can you do to be social (in church)?" as follows:

Lots of things. Speak to strangers after the church service. If the occupant of the pew near you is absent for a Sunday or two inform the pastor that some one may ascertain if the absent member is ill or in trouble. Call on members of the parish in your immediate vicinity. Interest them in the church and its work. If you are a stranger in the church come half way in acquaintance making. Do not rush out of church as though you were afraid some one would speak to you. Come out to the church socials and various gatherings. If you conceal yourselves, do not think it strange that a busy pastor and people do not always find you out. Come half way. Make yourselves thoroughly at home. Do your share.

Lyman Abbott, successful successor of Henry Ward Beecher, has given up the hopeless task of being a great editor and great preacher at the same time. The only wonder is that he has succeeded so long. The movement of Doctor Abbott's mind, particularly in the pulpit, has been somewhat on the eccentric. The public have never quite known whether they were to be treated to a dish of orthodoxy or of aggressive liberalism, but no one has ever doubted his honesty and his ability has always been manifest. Great as has been his success as pastor of the Plymouth Church of Brooklyn, it has been small compared with the success of *The Outlook*, which in connection with its predecessor, *The Christian Union*, Mr. Abbott has edited for twenty years. And now he withdraws from the pulpit to give to it his full time. The current number is before us with its ninety pages of advertising matter and the announcement that the circulation has reached one hundred thousand. The secret of the success of this paper is not far to seek. It has tried to interpret religion in terms of civic integrity and social reform. It has tried to combine culture with morals and literature with devoutness and this attempt has been backed up by a large amount of business sagacity and wisdom. Dr. Abbott has been fortunate in his associates, perhaps wise in the selection of them. It has been as liberal in religion as a large constituency still affiliated with orthodoxy would stand. It has been as full of news and comment of current events as was consistent with literary dignity and scholarly deliberation, and it has been sufficiently successful to warrant the attractive page, the notable writers and the abundant illustratons which have characterized it. It will be a difficult task for Plymouth Church to find a successor to Lyman Abbott, but the world will continue to wait for his words in the pages of *The Outlook*, and perhaps those who have been somewhat impatient with a certain hesitancy which they think they have detected in his thinking, will have less cause for complaint in the future than in the past. We congratulate Doctor Abbott on having reached the point when he could choose between two attractions and heed a doctor's advice, and we congratulate *The Outlook* that it is to have his undivided attention in the future.

The Outrage in the Carolinas.

AN OPEN LETTER TO THE EDITOR OF THE CONSERVATOR, AN ORGAN OF THE COLORED PEOPLE.

DEAR FRIEND:—You ask the editor of the NEW UNITY his views concerning the present outrages in North and South Carolina, and a suggestion from him as to the remedy. I hasten to assure you of my keen interest in the problem and my lively sympathy with the colored victims.

The first and only thing I am sure of is that it should be clearly understood that it is an outrage, a deep dyed, unequivocal and unjustifiable outrage, an outrage against the laws of God and man, an outrage to the law-abiding people of all colors in the Carolinas, an indignity to the national government, a reproach to our boasted Christianity, a scandal and shame to the civilized world. Whatever the provocations may be, however gross the violations to life and property on the part of a few, confessedly a very few, obviously an infinitesimal percentage of the colored people, there is not in this day and land any possible justification for lynch law, least of all is there justification for a lynch law on the part of the whites to protect themselves from their colored fellow citizens in the South to-day. That the executive and judicial arm

of the Carolinas may be trusted to enforce the law against colored violence, be they few or many, goes without the saying. The only justification for lynch violence on the part of the white people is the survival of the old regime, an inherited depravity from the ethics of slavery, a sad and belated witness to the degradation which slavery brought upon the slaveholder more than upon the slave.

Any wise, unexaggerated and so far as possible widely promulgated statement of the facts, would, I believe, eventually shame these outrages out of existence. There should be a campaign of education on this matter. Be careful about your facts. Get them so far as possible from local papers edited by white men and in the interest of the dominant caste and the ruling political party, and then spread these facts North and South, far and wide, particularly in the South and where the outrages are the more frequent. Send them to the ministers, the judges, the universities, the women's clubs and the school teachers; send them without note or comment. Let the glaring, humiliating facts be known in their unvarnished hideousness.

You ask, "Is retaliation on the part of the colored man desirable?" Retaliation is never desirable, under any condition, it only aggravates the disease. Of course the law of self-defense is justifiable always, but beyond self-defense retaliation is simply the fury logic of the wild cat, it is the ethics of the tiger. Just the contrary must be the spirit of the colored man. Patient when patience is possible, heroic and enduring and irrepressible in his hope now as in the past. It is better than it was fifty years ago. It will be infinitely better than it is now fifty years hence. His case is not getting worse. He has every reason to stand by and stand to and stand up and push on. He must always appeal from the passion of the moment to the persistency of the generation. Just in so far as he makes himself equal to or superior to his white neighbor in industry, in endurance, in resource of mind and body, so far does he remedy these disgraces.

I have not tried to discuss the situation. I have only wanted to express my sympathy and indicate the spirit in which I hope the colored people will carry their trials. I will persist in believing that the verdict of the war for the union was final and that there is an identity of interest between the white and black people of the South, and that they are gradually learning to discover these mutual interests. The color line is now an artificial and a false one when surveyed in the interest of intelligence, industry, morality, or civic power. Let the wise in both colors ignore in every way they can the arbitrary distinction. There is no color line in cotton raising, house building, or in the understanding and appreciation of Webster's Dictionary, Shakespeare or the Bible. Let white and black believe this more and more.

JENKIN LLOYD JONES.

Break not from off thy life a piece for heaven.
Or large or small:
But pour the soul of service in for leaven
And raise it all.

—*Frederick Langbridge.*

The Priest.

It is our habit in these columns to magnify the office of the prophet and to glorify his message, but it is not well to overlook the no less important office of the priest, for he with all of his short comings and defects, has always in some way or another more or less clearly stood for at least three profound elements of religion, three permanent factors of growth, three strands in the rope that binds man to his ideals, that links the soul to duty.

First, he stands as reminder of the eternal. He is a visible witness of the invisible reality. He is, however interpreted, and of course the interpretation will vary with the development of the soul, a representative of the Most High. He summons the soul into the presence of that which is higher than man, more potent than nature, more desirable than gold, "yea, than much fine gold." He witnesseth to a permanent good. Not the God that comes and goes as the human storm waxes or wanes, but He abides in sunshine and in rain, to be remembered with the rising of the sun and the going down thereof. This God is to be remembered in seed time and in harvest, in youth and in old age. The priest has a place as a representative or at least a reminder of the Unseen, the intangible but inevitable reality that invests life always and at all times.

Again, the priest stands as the guardian of the spiritual treasures already attained. He may not discover new truth but he does garner the old. He may not foresee the "greater things than these" that are to come, but his feet are solidly planted on the past. He holds in his hand a few acquired treasures, he has winnowed at least a measure of wheat, purged by fire a little ore and has secured thereby a little pure gold and these he stands guard over and these he offers to us. The priest is ever a reminder to us of the past, a witness to its sanctity, a guide to its treasures. The prophet looks for a "Messiah," unborn; this is well, very well, but the priest plants his feet upon the commandments of the Moses that had already arrived, whose message the priest holds in trust. It is his business to invest that inheritance in the lives of to-day for the benefit of the living.

The third thing the priest always stands for, is the reconciliation of man to God, of the finite to the infinite, the mediation between the erring human and the perfect Divine. The character of this atonement indicates the measure of his development. Now it is burnt offerings of doves and lambs, now it is the first born of man, again it is the first born of God Himself, the "Lamb of God" slain on Calvary, and later still it is the sacrifice of the contrite heart which the prophet claimed, the subordination of the human will to

the divine rule, the suppression of our wayward impulse to the more orderly habit. In all stages of this sacrificial development it is doing not what we want, but what we ought; it is giving to the children not what they like but what they need.

If the sad antagonism between prophet and priest is forced we are not sure but that the priest more nearly holds the key of destiny, because habit is stronger than rhapsody and the organized experience of the past, is worth more than the splendid visions of the future. What triumph came to Jewry came when the priest took up the message of the prophet and tried to organize into habit, life institutions, his glowing spirit. What we need to-day is not more priest nor more prophet, but more priestly-prophets and more prophetic priests. We do need a renewal. It must come from those who are in the line of Samuel and Ezekiel, prophet-priests, combining in one soul, regard for the past and hope for the future, combining in one life, discipline and enthusiam, a respect for the commandments and a messianic dream for a better application of the same. The church that is needed is the church that combines the helpful routine with the elastic freedom, the church that will stand for the patient discipline and at the same time be open to revision and ready for expansion. We want fathers and mothers who will be priests in their own household, who while ready for new things, will not abandon the old, who ready to apply new theories do not forsake the old discipline. We want churches where the pulpit will be also the altar, where the shrine will be also a platform, combining the helpful ritual with the open mind and the prophetic voice. Inspiring investigation but also doing its full duty in the nurture of the young by precept, by parable, by song and by prayer. We must accustom the young soul to things eternal, adjust the young mind to principles and build the conscience up into the habit of self denial. Give them the discipline that will teach them in youth the ways of morality and when they are old they will not depart from it. Stay them with high precepts, fortify them with great words. There are thousands of men in every community that are never seen inside of a church, who mark the Sabbath day only by a little more indulgence, a little more sleep, physical and mental, than they give to the other days; there are thousands of women who are running after every new thing in the way of club organizations and giving only the rag and fag ends of their lives to the organized religions and established schools of morals. Parents are raised by their children instead of their raising their children, little ones under twelve years old dictating to the parents to which church they shall go or whether they shall go to any church; when we see society disintegrating with premature organizations allowed to die at birth, angelic purposes languishing for want of support, old fashioned truths neglected in the interest of the new-fangled notions, every day morality trampled upon in the name of some far off good, let us join in a prayer for the restoration of the priestly office that we may at least be *faithful* to the light given us, faithful to the commission received from the past, persistent to the demonstrated principles, but more than that let us join in praying for that combination of the priestly and the prophetic office that will give us a church rooted in all the sanctities of antiquity, inspired as well with the holy dreams of bard and prophet; a church that will apply itself seven days in the week to the discipline of life, to the application of principles, to the embodiment of morals, but will not forget in this pursuit to bathe the whole with the atmosphere of reverence, overarch it all with the rainbow of hope. Thus only can the sacred trusts and the blessed sanctities of life be conserved and morality be embodied.

We want not only the prophet, but the prophet-priest. We want not the priest as against the prophet but the priest in the prophet. Let both stand in one pair of shoes, then prayer and prophecy, sermon and song, text and investigation, rhapsody and drill, insight and sight, nurture and reform will combine in the coming church, a church that will devote itself to the whole needs of all the people, all the time. It will be loyal to the helpfulness that comes to us from the past, as well as that which is found in the present and awaits us in the future. Thus will we be ever conscious of the infinite above us, the priceless inheritance behind us and the unmeasured possibilities before us, and man the child will be reconciled to God the Father.

Their Whispered Love.

Happy is the hallowed hour
When the zephyr seeks his nest,
And the heaven-tinted flower
Gives her eyes to warning rest;

Happy is the hushed midnight
Gazing in the ether blue,
While the shadow lips of moonlight
Kiss the grassy fields with dew;

Happy is the glow of morning
Breaking with the breath of God,
While the note of hope or warning
Gushes from the twig and rod;

Happy honey-laden flower
Courted by the humming bird,
In the zenith noonday hour
When their whispered love is heard.

PERRY MARSHALL.

New Salem, Mass.

That some people may live without work others must work without living.

The Omaha Congress.

I DREAM'D
THAT STONE BY STONE I REAR'D A SACRED FANE,
A TEMPLE, NEITHER PAGOD, MOSQUE, NOR CHURCH,
BUT LOFTIER, SIMPLER, ALWAYS OPEN-DOOR'D
TO EVERY BREATH FROM HEAVEN, AND TRUTH AND PEACE
AND LOVE AND JUSTICE CAME AND DWELT THEREIN."

SUNDAY AFTERNOON, OCTOBER 23.—CLOSING SESSION.

3 p. m.—Dr. Thomas: The audience will please rise and the Rev. Miss Shaw will lead us in the Lord's Prayer.

Dr. Thomas: Dr. Hirsch has charge of the closing exercises.

Dr. Hirsch: Ladies and Gentlemen, Friends: Having enjoyed the high privilege of speaking at the christening of this, the fifth annual session of the Congress the consecrating word, I feel it a double honor that the kindness of my associates has entrusted me with the task of pronouncing the Godspeed now that we are about to separate and the deliberations are drawing to their close. I believe we do not lay ourselves open to the charge of presumptuous exaggeration if we apply to our own work the Biblical verse, "Reshithkha mitz'ar w'a'harithkha yissgeh m'odh," the beginning was insignificant, the end attained high glory. From the first moment of my weak utterance to this, the interest in the papers presented and the value of the thoughts formulated have steadily continued to augment. The Talmudic adage that the latter are always better than the former has found a strong corroboration in our own experience. This circumstance lightens my own task by no means, and were it not for your generosity, the sweetness of which I tasted in the first hour, well might timidity urge me to plead that another be sent in my stead to deliver the message.

The confidence is ours that our coming into the midst of you will not prove a fruitless venture. Our discussions and debates—we feel it—must at least have awakened the certainty in the minds of all that we have come together as earnest men and women in search after light and anxious for the truth which alone will make men free. We cherish the hope that one or the other seed scattered has fallen on fertile soil and will in due season ripen into a glad harvest. We trust that we have succeeded in dispelling the common prejudice that liberals are bent upon destruction and are actuated by the cynic passion for levity. Our work as we see it is under the consecration of solemn obligations. We have undertaken it in the spirit of the prophet, feeling our own littleness all the more because we are conscious of the magnitude of the opportunity. To emphasize the open door tendency of our fellowship many among us have thought the time come for another modification of our official nomenclature. I for one cannot acquiesce in the proposal to omit the adjective liberal. I know full well that its use carries with it a certain implication of intended limitations. But then concentration is always the secret of power. Even if the retention of this modifying term would cause hesitancy in some whose assistance and co-operation we should welcome to join our ranks, I should still cling to the word. As we interpret it it stands for emphatic inclusiveness. We are not bound to yield to vulgar prejudices. Names unjustly suspected of low and contracted suggestions have in history always been a source of inspiration and a tower of strength for the cause that was proud to display them. The dearest appellations of some of the most important movements of which we have the memory, the very signs by and under which the best of men have conquered, have at one time or another been distrusted or bandied about in hostile derisions and bitter contumely. For them who proudly assumed the label and designation so despised the term of reproach proved an inspiration and confirmation. Their conduct vindicated the meaning which they associated with the name. The world soon repented of its own petty malice and unlearned its unfounded suspicions and became thoroughly ashamed of its frivolous ridicule. It vied with the original owners of the name in doing it homage. The liberal has to my understanding no more sacred duty in these days than to emphasize his positive liberalism. Were the logic which would draw from the suspicions and prejudices of others a reason for the adoption or the rejection of a name pillared on truth, the Jew above all other men should make haste to rid himself of a designation which is offensive to so many. But the true, loyal Jew is confirmed in his tenacious love and demonstrative use of the name by the very storm of opposition and foolish or malicious distrust it arouses. The only tribute he will pay to the cries of the gutter or the cautions addressed to him from sweet-tongued pseudo-protectors advising or clamoring for the obliteration of the word, is a greater zeal on his part to demonstrate the injustice of the rude or the polite prejudice. I should counsel among us the fostering of a similar spirit. Our Congress is open to all. We have, however, a right to insist that this our openness is the outflow of our very liberalism. Much as we should regret the unlikely possibility that in consequence of our refusal to eliminate or to obscure the adjective, one or the other good friend will not lend us his aiding hand, we can much better face this loss than flounder in a sea of never exhausted concessions. It is not only the God of the old Greek mythology that grows fat on the consumption of his own children. Unwarranted concessions once made will increase the appetite for still further compromises. No, let us refuse still further to tinker with our official labels. The very hunger for annual amendments shows that none should be adopted.

With our deliberations as a proof to the contrary none, I am sure, may plead that the use of the adjective liberal should be discontinued because it smacks of madness for irreverent controversy. In this sense our liberalism is certainly not aggressive. Whatever in former years the disposition of self-confessed liberals might have been the liberalism which we recognize as alone in harmony with the deepest thought and scholarship of our day has long since outgrown this and other diseases incidental to infancy. The story of the growth and development of liberal thought illustrates most strikingly the correctness of Hegel's theory that all true progress moves in the threefold rhythm of thesis, antithesis and synthesis. The thesis of dogmatism provoked the antithesis of denial. The dogma of the church represents the thesis. The insistence of the early liberalism that the church was without justification and had lost its right to be is the antithesis. Ours is the higher synthesis. Having at our command the wonderful finds in the domain of comparative religion and reading with trained eyes the documents telling

of the growth and development of dogma or ecclesiastic institutionalism we are constrained to reject the fond delusion that churches have outlived their day and must be destroyed. He who to-day has no other appeal but that the church shall be overturned and religion be silenced is as blind a bigot in his liberalism as ever was Ulema or Rabbi or Monk. We have no more sympathy with his methods and much less patience with his motives than we have with those of a montebank and arrogant charlatan. The unyielding dogmatism of the churchman commands our respect, the frivolous cynicism of an attitudinizing clown evokes simply disgust. Our synthesis reconciles freedom of thought and duty of criticism with the fullest recognition of the psychological and historical forces of which the positive religions are the products. It establishes the limitations under which men as sons of their age or country are bound to work. It suggests modesty, for it cautions us against the fallacy and futility of attempting to found an absolute religion. Even our liberalism is under the law of relativity, which compels our statements always to be temporary and preliminary. The final and the full truth is not ours. We need not deplore this denial of absolute truth to us. It was Lessing who said that he would unhesitatingly elect search after truth in preference to possession of truth. Our synthesis is free from the conceit which is both the dogmatist's in and out of the church that he is the owner of all the truth and that his formulation thereof is ultimate. And because this is the temper of our liberalism I for one see no force in the appeals to veil it behind another less obtrusive or less intensely misunderstood name. As I conceive of our attitude we are open not alone to all earnest men, but also to all earnest thought. We are ready to welcome to our ranks all searchers after truth as well as all new truths. In this wise we triumph over all the old and pestiferous divisions of sects and cliques at the same time that we set aside the impeding restrictions of dogmatic bigotry on our own part. We have no Shibboleth save love for man and anxiety for further truth. They who come in the name of this God, however they may spell His name, belong to us and we to them. Other passwords we have none. And we doubt not that this free communion of earnest minds and willing hands has in these, our days of doubt and mental and moral distress, a great opportunity.

The world is crying out today as did the children of Israel in the desert—give us water that we may drink. Many are the leaders that promise to quench the thirst of the people, but most of them point out a path that cannot but disappoint the promise, or at its best bring the thirsty multitude to stagnant pools. The liberal has heard the appeal. Standing before the rock with the rod of God he smites the flint, and at his touch bubbles forth limpid water wherewith to refresh the band of pilgrims in the desert, faint with the heat of the march on the hot waste of sand that blistered the feet. We wish to give to humanity the waters of life, and we think that to us has come the gift to draw from even the rock the springs of inspiration and consecration that we need. We are not alone in our belief that religion, yea, religion, will bring about the salvation of humanity. They are strangers in the world of scholarly understanding who still hold that religion has been the mother of all the ills that afflict the human race. He is a vain babbler who repeats, though it wins applause, the old accusation that but for religion men would have been free. If Lucretius could prattle about the enormity of the ills which religion mothered, we in the light of the most thorough researches of our day cannot. Every so labeled religious persecution, of which the annals of time have brought us the awful memory, was in its ultimate factors, called forth by political movements or aspirations, or was the outcome of social, economic necessities and conditions. Religion has had no part even in the horrors of the inquisition. This is a proposition amply substantiated by evidence. I, as a Jew, know the history of the persecution of my people full well. I know that there is scarce a page for eighteen centuries but what is wet with rivers red with blood. I know that by the thousands my ancestors had to ascend the funeral pyre lit with the torch of bigotry.

I know that by the hundreds they died in the German streets when the Crusaders went out to reclaim from infidels the land of the Savior's birth. By the hundreds they died, the Jewish men, women and children. Yet notwithstanding that I remember these unnumbered martyrs, I affirm religion had no hand in these horrors. It was not Christianity, but church politics, that kindled the torch which consumed many an innocent victim. And I am not alone in taking this view. The great German economist, Schmollers, and others who have studied the history of mankind from an economic, sociological point of view, have proven that every so-called religious persecution was fanned or fired by political ambition or by economic errors. Religion must be acquitted of the charge. He is a vain babbler and has still to learn the alphabet of the history of religion, who repeats the accusation. Religion has always been a force making for the larger life, combining and uniting men. It has not been the one energy to divide and separate men. The crudest religion exercises this spell. We cannot hold in high esteem the religion of the fetishist; the religion of races that barely have figures enough to count the fingers on their hand, scarce words enough to designate definitely the poor implements they need for the sustenance of their miserable life, still this crude religion is the strong bond that binds these savages into a fellowship somewhat repressive of the lowest instinctive impulses to selfishness. Religion has always and everywhere been a social bond, has been a power making for the union of men. That religion today has a mission and a call is plainly discernible in the drift of our time, in the books that have the prophetic word for the brighter day to dawn tomorrow. Books are the windows of the soul. The literature published by an age gives an insight into its tendencies and yearnings. Books on religion and religion's mission and history today tumble from the press by the score every month in every land and tongue almost of the planet. Twenty years ago most of the books were consecrated to biology, ten years ago to economics. Today the books of the time are devoted to the grander message and mission of religion. Even the novels of today prove my assertion, for they display the same characteristic bent. Ten years ago such a book as Hall Caine's "Christian" could never have been written or, if it had been written, would never have found numerous readers. Yesterday this novel, notwithstanding its defects, notwithstanding its lack of plot, notwithstanding its deficiency in artistic finish, notwithstanding the absence of what the Germans call the inherent

necessities out of which characters are evolved, has kept spell-bound the reading public of the English-speaking nations. And why? Simply because it is a burning appeal for religion, for larger religion, for deeper religion, for truer religion; because it is a testimony to the fact that while for a few rectors and reverends religion is a milch cow, and while the so-called chosen ones of aristocracy may affect to disregard the eternal laws of righteousness in their intoxication of riotousness, the people at large is hungering for the old word, the renewed word of truth which uplifts, which heals, which for strife would bring peace, economic, individual, national and universal. This is the reason why this work has won and held the attention of the thinking world. When Emperor William I. escaped from the bullet intended to end his life, he, in the first moment of conscious realization of what had happened, broke forth into the solemn declaration, "We need religion again." Germany for many a circling decade the home of indifference or even of cynic disrespect to religion, has today become a religious nation.

I read the other day a book in French on French circumstances. The French people are seriously troubled about its future. It seems as though the sun of French nationalism was about to set. France does not keep pace in increase of population with her mightier rivals to the east of her; French social and public life seems to be impregnated with a subtle virus or poison, making for dissolution. Anti-semitism is always and in every nation a symptom of developing disease, if it is not a disease itself. Anti-Semitism, when it cloaks crying injustice with the garb of official justice, is certainly a grave symptom. The author, whose book I have in mind, closely analyzes the symptomatic life of the French people and comes to the conclusion that France is standing at the pivotal point where it must choose between the upward and the downward path. And in his concluding chapter (and bear in mind, friends, the author is by no means a believer in official religion) he contends that the redemption of France can only come about by a deeper cultivation of high ideals and by the inculcation into the French people of vital ideals; and to bring to the people these vital ideals and to instill into the people this practical idealism and these ideal practices he calls upon religion. Religion, he claims, is the one great French need.

Again, in Germany, the great author of "The History of Materialism," the man who traces both the weakness and strength of materialistic philosophy by following its manifestations and influences through vast stretches of time devotes the concluding chapter to bring out the truth that while religion materialized has lost its opportunity, religion idealized and spiritualized is today as needful a factor for the better life as ever it was. This conviction is also the motive of the Liberal Congress. Earnest we are. We are not skeptics for skepticism's sake; we are not destructionists; we would bring a pang of pain or regret to none. We are for the freest thought, but at the same time for the most reverential exposition of the freest thought. And we are convinced that a religion whose sacramental word is "I am my brother's keeper," whose sacramental appeal is "Thou shalt love thy neighbor like thyself," whose passion is for justice and whose yearning is for social righteousness; a religion that would change this world without waiting for world to come, into a paradise, that would redeem man from himself and humanity from brutalism in this world, that a religion such as this, upon historical foundation, under whatever name, be it Jewish or non-Jewish, Christian or Mohammedan, is the religion of today and thus the Elijah to prophesy the coming of the redemption of the future. Lo, our Congress is a John the Baptist going out to baptize with the waters until the advent when a stronger movement even than ours will baptize with fire, a fire to consume all evil and to set aglow all souls for the true and good. Our Congress looks forward to the coming of that ultimate day, and in the meantime would practically illustrate that Jew and Christian, Mohammedan and agnostic, atheist even (to use a popular misnomer, for one who loves justice and righteousness is not an atheist, cannot be an atheist), and pantheist or whatever name we may affect, can come together and work together for the betterment of humanity, each one strong in his own convictions, each one defending his own particular religion and loving it, and still all following one flag. We are like the soldiers in our noble volunteer army. Each man belongs to his own regiment—from New York or Pennsylvania, Illinois or Nebraska. So we have Christian, Protestant, Catholic, Jewish regiments—each with its own flag, but all follows a more glorious banner, the banner to which God Himself has lent the stars, to which God Himself has given the stripes of light, upon which God Himself has breathed the white of His divine innocency and peace. And was it not one, who for many of you undoubtedly is the incarnation of the highest that ever came to earth, who for me is one of the band of prophets, whose words have made time forever ring with the message of God—was it not he who said, "In my Father's house are many mansions?" Each one of us tenants his own mansion. We will not create a volapuk of religion, an artificial something, mechanically manufactured, which is not an organic growth. We know that the religion of humanity must also be an organic growth. Believers all in this religion, each one of us will tenant his own mansion. "In my Father's house are many mansions." All of us build together that the Father's house, the one house of humanity to be, might arise. We all are preachers of that religion which, by whatever name it may be called, teaches man that he is more than brute, that the spirit of God works in him, that duty is the highest sacrament of life, and righteousness and love the redeeming powers of men, pointing the way to God's higher house, the house of united, redeemed and justified humanity.

The Chair: The Liberal Congress is very much impressed with the fact that up to within a very few years humanity spelled but one-half, that is to say, humanity was synonymous with male humanity, and in our fondest delusions and conceits we persisted in calling male humanity the stronger. We might have learned from our mothers even then that the stronger part of humanity is not the male part of humanity. We men are cowards compared with the courage required to be a true and full woman. Woman bears in silence. The men must always lament. I am sure that if, instead of having men soldiers in our late war, we had had girl soldiers or women soldiers, very few complaints, no matter what was amiss, would have come from the camps. Woman bears in silence and triumphs over what she bears in silence. All women

are courageous, but some get a larger portion of that courage. At a time when prejudice was rife it was very courageous for a woman to remind brutal male mankind of the fact that the best that we had we owed to the other part of humanity. That courageous woman, God bless her, is with us tonight. I need not tell you who she is. Her name has become a household word of inspiration and reverence to all of us.

Won't you please address us?

Miss Susan B. Anthony: Good friends, I was born and reared a Quaker and taught never to speak unless by special inspiration direct from the Divine. I do not know what I can say here. This is my first listening to Dr. Hirsch on this great question, and it seems to me he is a pretty good Quaker. That is all the theology I was ever taught. I especially want to emphasize that little allusion that there are two halves to the human family. I was in the great meeting in Chicago a week ago tonight when they said twelve thousand human beings were packed in that great auditorium. They were there to manifest their joy at the conquests that had been made by our armies and our navies. I only heard one speech. I heard the songs and the hymns and I read the program, and as I passed out of the audience at the close of the first hour I whispered to Dr. Thomas, "Not a woman thought of yet, not a woman's name spoken." And yet, good friends, think of it, the mother's sons of this country, taken from them by the government (and if they chose to go with only the father's consent, they could go legally without the mother's), and then, after they were in the army, homesick boys, poor fellows, and were ill, they had another equally ignorant mother's son brought out to nurse them, while the surgeon-general declared that no mother's daughter should go to the front, no matter how well trained. Dr. Hirsch says the world has been slowly finding out that there was another half. We have always had a male God, a male Christ, a male Mohammed, a male Confucius. And then we have male ministers. It has just been discovered that a woman can preach. Now you good men have been trying to teach us for the reputed six thousand years, and I suspect for a great many million years, that woman was born especially to bear the children and educate them and clothe them, take care of them when they were well and when they were sick, and yet, while this is admitted in the individual home, man generally has not learned that he needs this care taker, this household manager in the government of the city, the state or the nation, or in the management of the armies and the navies. It is coming, but it does come so slow. Does it not stand to reason if, when women are accredited with being possessed of natural ability, natural instinct to care for the human family when they are well, to nurse them when they are sick, to make a home out of chaos, wherever men have made a chaos, does it not stand to reason that when members of this class have the natural instinct and opportunities of home making side by side with members of the other class who have not the instinct by nature to take care of the human family, does it not stand to reason that the women trained as nurses must do their work a little better in camp and on the field, wherever there is suffering of the human family? And yet, after the Civil War experience, and after all the experience of the world, the first declaration was, they would not have a woman go to the front to nurse the sick, but when they found that the men were a failure, then they invited the other half.

There has been no failure, no criticism on the face of the globe of the management of this war so far as man's part of it is concerned or the part that belongs to man's department. There never was such an illustration of the power of one part of the human family to butcher another part, as we have exhibited in this war. The only department in which there has been room for criticism has been in what we might call the "Home Department," the feeding of the army, the commissary department. Think of a man being taken out of an army in the volunteer service, out of a home where he never has known enough to remember in which drawer were to be found his clean shirt and stockings Sunday morning; not knowing whether he needed one bushel or fifty bushels of potatoes put into his cellar—think of making that man commissary-general. And that is exactly what you have done. And so all the way through the criticism of the army is in man's egotism, his assumption that he knows better how to do everything on the face of the globe than the other half of the world. But I think his vanity ought to be a little diminished by his successes in the culinary department and in the nursing department.

I was a guest the other night of a woman who was the mother of fourteen children, ten of them boys, and she has brought them all up to manhood and womanhood. Now, could you pick out five or ten women who were mothers of children, and send them to Point Alger or Chickamauga, who would have selected a place to camp for five, ten or twenty thousand boys, where there was no water fit to drink within five miles? After Secretary Alger had been to Point Alger he said he "had tasted worse water."

I do hope that through the experience of this war, in the incapacity of men to take charge, wise charge of the housekeeping department, the repairing of the damages of the war, I do hope the men of this nation have learned enough to begin to see that it is their duty to make the women their constituents in the government.

When the women of our country appealed to President McKinley (now do not let any one go away saying I have abused our President, as they did not long ago) to abolish the canteen system, when there was not a mother in all this nation whose boy from eighteen to twenty-five was in the army, who did not tremble over the fate that might come to him from the presence of the canteen system and of the tobacco that was distributed free of charge by the monopolies and trusts of this country, who did not tremble lest her boy should be ruined thereby. And when the mothers asked him to write his name, a scratch of his pen, President McKinley did not do it. He would have been just as glad and happy to have written that word and abolished that system as the mothers would have been glad to have him do so, but had he written the word he would have disrupted his party and he would have demoralized the whole administration and everything would have been in a case of chaos. The vast majority in the great balance of power that elected McKinley wants exactly the things which were there, the things the women prayed not to have there. But if the women of the nation had held in their hands the power of the ballot, and in the next election could have voted, then Mr. McKinley would have written that word. No man who is an administrator of the gov-

ernment can ever right the world or perform the act which is the highest demand of the human family, until all are a part of the constituency that helps to make and unmake the powers that be.

Dr. Hirsch: Miss Anthony must have patience with us that we have not introduced woman before this day. She knows full well that in the man's Bible even woman was a divine afterthought. We will get there in course of time. And I know that when the good Quaker woman, or women of the type of Miss Anthony, become a power in our political system not merely canteens will be abolished, but war itself will be abolished. They say that we need a larger America. What America needs is to put her Miss Anthonys on the highest pedestal, give into their hands a megaphone, and let the voice of America, through them, ring across the oceans. Then we will have the largest America, we will have the world.

We have with us a few more who would like to testify to what is stirring within them; to put it more truthfully, there are some more whom we should like to hear. This, of course, is not a mourners' meeting of the old style, where the sinners are called upon to testify to their experience, but we sometimes have these platform meetings and give forth our experience. Now, we have with us the "doubting Thomas." We want to hear from him what he has experienced.

Dr. Thomas: Mr. Chairman, we have still with us a few more of the illustrious ladies of this land. I have been heard so often in this city that my time shall mostly go to them.

This I think is true, that no one should claim, has a right to claim, a monopoly of the truth. In the history of political parties and religious organizations there have arisen those who were at the time the inspirers, the leaders of great movements, and in time their words have justly come to be very sacred, but when time grows longer and the vision becomes larger and we take up these little movements and find their places in the world order of progress, then we must say that they no longer belong to these little parties. Moses, Abraham, the great prophets, do not belong to Judaism, they belong to humanity, and Judaism belongs to humanity, and humanity is immensely richer because there is a Judaism. Nor does Jesus Christ belong to Christians. He was the son of man, and hence the son of God, as you and I are the sons and daughters of the Most High. We all belong to the human family. We sometimes have to journey thousands of years away from great characters before we can concede this fact. No one now claims to own Socrates or Plato. We honor the Greeks because these men were Greeks. No one claims to own beauty. There may be the Italian or French or other schools of art, but beauty belongs to humanity, and so religion belongs to humanity. As Dr. Hirsch says, while we have our own flags, we are all under the flag of the universal, one sky, one Father above us all. That is the spirit of this Congress, and in the realm of the universal no past time had the right to commit all the future to the thinking and teaching of that time. The men of one hundred, two hundred, five hundred years ago had no right to say what you and I must believe today, simply because truth is a growth, it is a part of life. Humanity is like travelers climbing the mountain. The sun rises a little earlier every morning, the vision is larger. All the mistakes of this world have been the mistakes about something, not about nothing. As we advance the truth becomes plainer. That is the spirit of this Congress. As Dr. Hirsch has beautifully said, we are not here to tear anything down. Just as soon as men and women become large enough to see things as they are, the teachers of the past that were but limited in their vision, become sacred. They were looking after truth, that is, the way they understood it then, and those of us who are large enough and belong in any sense of the word to the larger humanity, will not take anything from any group of travelers that is sacred. Why, my God, I would sooner tear my right hand off or have it torn off, than take from Judaism that which is sacred to it, than take from Catholicism that which is sacred to it, than take from Mohammedanism, Buddhism, Confucianism anything that is sacred to them. The old farm is sacred, but if we can teach them to put aside the hoe and the shovel and use the steel plow, that is all right, that is all right. And I tell you another thing, just as soon as we get large enough to find it out we all belong to all of these things. Why, I was converted far enough, about twenty-eight years ago, to become a Jew, and I never had been before; I thought they were away off somewhere. I looked upon them differently when I came to know them. And then I was converted enough to become a Roman Catholic, and I am still a Methodist, though they don't just like to acknowledge me. The age of sense life is to belong to humanity, members one of another, not to live for our little self or die for our little self. That is the spirit of this Congress, and, thank God, it is becoming the spirit of the world, the spirit everywhere, and out of this beautiful free west we found the spirit here awaiting us. We never had a more glad welcome, a more magnanimous reception, and we go, we trust, leaving a blessing and surely we go away carrying your blessing.

But, Dr. Hirsch, here is the Rev. Anna Shaw. We must hear a word from her. Draw her out.

Dr. Hirsch: The Liberal Congress certainly is so far anti-Paulinian in that it does not subscribe to Paul's dictum, "The women shall keep silence in church." We therefore are impressed with the right we have to call on the woman preacher, and I for my part, have always known from private experience that women can preach. I am sure you will have a fair illustration if you come to the meeting tonight, but we shall be glad to have now and we shall be elevated now to have the Rev. Miss Shaw speak to us a few words of welcome.

Rev. Anna Shaw: I respond to this kind invitation of Dr. Thomas and Dr. Hirsch because, like a good Methodist, which I believe I am, my liberal friends, I always want to bring my testimony, and when in a class meeting such as this, I am sure I am glad to give my testimony.

I want to say to my good brethren in this broad and large and holy idea, that while we, claiming the name of the regiment, sometimes lag behind the leaders, sometimes fear to follow where the front and they who bear the highest standards may go, yet I am glad there are these standard bearers. I am glad for these men and women who dare go in advance of the multitude. I am glad for those who have blazed the way and made it possible for us men and women to walk in it. The Indians, you know, used to have a fashion of traveling with all the men Indians within one path, and the women trotting along in another little path

alongside. It was not even fit that the woman Indian should walk in the same path; she had to have a path of her own, but when savage man became somewhat civilized, he made a path and walked in it and the woman came behind. The newer ideals of this newer century are that there shall be two paths made one wide enough for man and woman to walk side by side doing God's work in the world. There is no superior man over woman. There is no superior woman over man, but each is superior as God has made man and woman, and no one of them can take all of God's thought of humanity anywhere in this world, in the home, in society, in the church, in the state; where one is left out one-half of God's thought for the world is wanting and one-half of God's purpose is left undone. The higher ideal is this ideal which brings us together working out the very best for the world. And I hope this organization called The Liberal Congress of Religion will keep on and on until we all get inside, and though some of us may cry out, "You are going too fast, the world is not ready for you yet, lower your standard a little until the world comes up to it," I hope these friends will answer back, as did the soldier in the war, who when he saw the color regiment bearer shot down, caught the flag and, filled with the enthusiasm of a new responsibility as the bearer of his country's flag, went on faster than the regiment with their measured tread could follow him, and the colonel shouted to him, "Young man, bring back that banner." He glanced back and shouted, "No, Colonel, bring your men up to the banner." And so, good brothers, who I believe have that highest ideal of the highest standard of religion for the world, having recognized that lesson which Christ has taught to those who follow him, that "One is our Father, even God and all we are of that one family," so I trust you will hold your standard, and if we cry to you, come back, you will shout back to us, no, we cannot lower our standard to the divisions and strife which separate the great religious forces of the world. Bring your own up to the level of our standard. And sometime we will be there, where I believe today, in the patriotism of the world, the larger and better part of womanhood stands, larger and better than that patriotism that is today so absorbing men. They think their country is bounded by the geographical lines over which that flag floats. To a larger patriotism belongs the National Council of Women. I trust we may have the audience of the people to listen to our high thought of patriotism, that patriotism which says, the country one lives in is a very small part of the world to absorb the human soul. We have that larger thought of him who said: "I prefer my family to myself, my country to my family, but I prefer humanity to my country." And so, we love our country, but we love humanity better. That patriotism is alone true patriotism which takes in God's human family the wide world over, and I believe it is to that higher patriotism we must rise if we are to do the work of the world. I am thankful for this organization, thankful for the privilege of speaking my word and thankful that there are good and true men in the forefront of every good and true work everywhere, and that we by and by shall all march under one banner, the banner of the highest. Thank you.

Dr. Hirsch: There are undoubtedly ladies among us who could add to the thought of the afternoon. Unfortunately, most of us have to make trains. The trains can not, like the regiment, be hurried or brought back. We have to catch the train, the train will not wait for us. For that reason the exercises must be hurried to a close. It would be an injustice to all of you if we did not give you a chance to hear what the human dynamo of the Liberal Congress has to say, that liberal human dynamo (I need not tell you who he is), Jenkin Lloyd Jones. You will like to hear from him.

Mr. Jones: My friends, with a brain somewhat distracted with details, with nerves somewhat exhausted from pleasure and care, I only stand here to say to you that this supreme moment justifies, to my mind and your mind, whatever of care, concern, cost, understanding or misunderstanding, may have been involved in bringing the meetings to this high climax, and I want to say to you before you go, that as it seems to me, these meetings leave us in this attitude: First, Our pretensions place upon us great responsibilities. We have laid aside the comfortable substitutes of piety. We cannot find shelter behind the barricades of ecclesiasticism, of doctrine or of creed except so far as they equip us and enable us to go out into the field and bare our bosom to the storm. Unless our words prove to be but words this Congress sends us home with orders which will keep us busy for the next twelve months in trying to live up to our own words.

Another thing I want to say (and I am mindful of the train also). We are here today, not because any one of us has proven disloyal to the brain that God has put on the top of the spinal column; we are here today not because we have compromised with judgment or because we have declared a truce with logic. I tell you, brothers and sisters, we are here today because some persons behind us and with us have done some hard thinking, because we have applied ourselves profoundly to the problems of life. Back of this Congress lies not emotion alone, but judgment enkindled by emotion, philosophy illuminated by love, and philosophy in its highest synthesis always has and always must call into its service not only love but conscience. It was Carlyle who said: "Every rogue is a roundabout fool," and the reverse might be true—every fool is a roundabout rogue. The man or the woman is not living that can be trusted in the class room as a teacher of metaphysics, logic, philosophy, I care not what, whose mind is not illuminated by conscience and clarified by love. So-called "cold philosophy" is not philosophical. And so, if any one tells you that this Congress stands for what I have often been told it is in danger of standing for—some "mush of concession," some "confusion of dogmas," some "hotch-potch of sectarian badges and names," tell them for us, will you, that we brought our heads here and that we are going to take our heads home with us. Tell them that we respect the dictionary still and that we are trying to understand the power not only of the "Queen's English," but of the "President's English," the English that ought to be a little more clarified than the English used by any potentate on this round world today? And if any of you in these martial days are inclined to think that some of us have hesitated in joining the huzzah and hurrah that represented the unsheathed sword and fixed bayonet, let it be known that it is not because we discount the power of courage or because we are afraid to accept the high responsibility that goes with the military call, but it is

because some of us have had reason to test and find out that that is the cheapest kind of commodity that human souls can deal in which makes valiant records on fields of battle. I tell you the courage of bayonets is abundant in the world. There never has been a country so small, a cause so mean but what it has found plenty of men to die for it; but never a cause so high, a movement so inspiring, but what it has always been in danger of languishing for want of men and women willing to live for it. Far be it from me to discount the brilliant record that has been written in blood at San Juan and on the heights of Santiago, but I, who know what it is and have stood with such at other times, am here to say that their achievements are insignificant and easy compared to the higher achievements of which these sisters are loving witnesses, to the brave mothers, wives and sisters who at home murmured not, and cried not while the heart bled the silent tears of love, of suffering, and of agony. But those brave boys who stood before the Spanish guns undaunted are coming home to us. God help them lest they may fall here where they stood there, lest they flinch here where they stood undaunted and moved forward there. We represent here this afternoon the dire, grim, but sublime, battle line of conscience. We represent the high battle of spirit. We represent that army corps of God, committed to the imponderable truth without which all else is impotent and imbecile.

I cannot sit down without paying my word of respect and my tribute of love to these sisters of the Federated Clubs who are going to carry on the work this week in Omaha. You will pardon me, but I tell you we have set you a pace. You will have to talk more sense than you would have needed to have talked had you come a week before we did. But I have such faith in you that you will not only keep the pace but will increase it, and that the words which we have spoken feebly and fragmentarily will find a little fuller utterance with you, and some of these days instead of tagging us around, as you have done for three or four years, coming in the next week, you will get ahead of us and we will tag after you, and after we have played "hide-and-go-seek" in this way for perhaps a decade, some on your side and some on our side will say: "Come now, let us quit this silly game of tag, let us fix it up so that we will go abreast, and take possession of the town together," and then, then, what a day it will be for that town!

Dr. Hirsch: The hour has come for the parting word. In the name of the Congress I have to thank the good people of Omaha. How shall I thank them? To my mind comes an old rabbinical story: One rabbi was about to take leave of another whose hospitality he had enjoyed. Said the rabbi: "I should like to invoke the blessing upon thee, but what shall I ask for? I am like a traveler that came, after a long day's journey, weary and worn and thirsty and hungry, to an apple tree. The apple tree's foliage wove a tent over him; the fruit thereof appeased his hunger, and the water that had fed the root of the tree also quenched his thirst. In the morning when the traveler was about to go further on his way, he looked up to the apple tree and said, 'Apple tree, apple tree, I should like to thank thee, but what shall I ask for thee? Shall I ask luscious fruit? Thy fruit is sweet. Shall I ask majestic foliage? Thy foliage is full. Shall I ask that waters shall bathe thy roots? The water bubbles in limpid freshness at thy feet. What shall I ask? Let me merely say, may there be many like unto thee." May there be many like unto you, good friends of Omaha. Let that be my parting word of thanks on behalf of our Liberal Congress. And now rise and let me pronounce the old priestly benediction as the invocation for peace and happiness and light and love upon you all.

BENEDICTION.

May God bless you and keep you safe. May the Lord lift up His countenance unto you and be gracious unto you. May the Lord cause His countenance to give light unto yours, and may He give unto you peace in heart and home, peace forever more. Amen.

[*The following two papers were prepared for the Omaha Congress but were crowded out for want of time.*]

THE UPRISING IN BEHALF OF CIVIC RIGHTEOUSNESS.

BY REV. COLUMBUS BRADFORD OF CHICAGO, ILL.

In the minds of no inconsiderable number of thinkers the time has come for the people of God to unite on some basis and make conquest of the domain of civil government. With a right conception of the proper function of government, such a conquest ought to be almost immediately entered upon. With the fact always kept clear that the governing phase is only one part of government, and that it is in no case the function of government to make men righteous by force, but simply, at its best, to be a terror to evil-doers, to protect the weak against the extortions and exploitations of the strong, it ought soon to become easy for every lover of righteousness to give himself freely to the solution of every problem of government, to the perfection of its machinery, and to facilitating the operation of that machinery.

Many otherwise good people neglect or ignore their duty to the state, some out of despair of accomplishing anything through government, and others in the belief that the perfection of human society is coming by a gradual evolution, and that government can do nothing to hasten the process. The real logic of either of these attitudes would be to entirely abandon all government, and this would be about as reasonable as to dispense with the shell of the egg before the process of incubation is completed, for, relatively, civil government has as much to do with the perfection of society as the shell of the egg has with the development of the germ in the egg into a living creature. As the shell is the shield of the life germ in the egg, so is civil government the shield of the vital forces of society. And as it would be fatal to all the possibilities within the egg to be prematurely stripped of its shell, so would it be fatal to society to have its shield of civil government destroyed or seriously impaired by neglect. And this is without doubt one serious drawback to our progress today. We as a race, having within us untold possibilities of progress, have not yet completed that shell, or shield, which is necessary to preserve and conserve those vital forces within which make for progress and growth.

One of the first things the egg does for itself, in the economy of nature, is to evolve out of its own properties and resources its shell.

It is my conviction that human society will have to do better than it has yet done up to this time for its

own protection before it can hope to make rapid progress toward perfection. Ultimately, of course, as when the process of incubation is complete, the living creature developed from the egg can dispense with its shell, human society will come to perfection and can dispense with its shield of civil government—at any rate with the force element in government. For then every man, loving his God supremely and his neighbor as himself, will need neither protection nor restraint. And as with neighbors, so it will be with nations. "Nation shall not lift up sword against nation; neither shall they learn war any more," for they shall have learned something infinitely better. "They shall beat their swords into plowshares and their spears into pruning hooks." Co-operation in commerce and industry will take the place of selfish competition and strife. Then the machinery of government will serve merely social functions. The body politic will be like the body developed from the egg, with no more of force than the heart uses to pump the life blood through the system. Such a force the body politic of the coming perfected society will have, but it will be love, and all the exercises of that body will be service. The receiving and re-distribution of revenues in public service will be as reciprocal and as regular as is the work of the arteries and veins in every healthy physical organism.

But at the present stage we have neither perfect machinery of government nor, as a rule, capable operators of the machinery we have. This is not to say we have not enough machinery, or enough legislation It is more likely that we have too much of both. As in everything else, if we had a better quality we could dispense with much in our present quantity. All machinery becomes more serviceable in proportion as it becomes more simple in construction, and less cumbersome in operation. One of the finest problems of government consists in determining what to legislate upon and what not to legislate upon, and how to legislate upon that which we know is a proper matter for legislation. On the whole, that saying "Least governed best governed" is a splendid motto.

Considering its quality, we have today a decided surplus in quantity of legislation. But the chief reason for this is that we as a people have turned over our legislating business for the most part to men who do their legislating more for the benefit of the legislators than for the people whom they are supposed to represent. (I live in Chicago, and know somewhat of the thing of which I speak.)

In some other cases it is with our legislators too much as when the Missouri legislature refused to consider a law for the better restraint of the liquor traffic, then proceeded at once to pass a law for the restraint of geese. A W. C. T. U. worker, in commenting upon this famous "goose law," said it was "a law of the geese, by the geese, and for the geese." It might be better to say it was a law of the geese, by the geese, and against the geese.

Too generally by far, allowing for splendid exceptions, we have turned over our legislating business to just this class of goose-like legislators.

Friends and associates in this Liberal Congress of Religions, I stand before you today to plead for something better in this regard. To get something better will be no easy task, I admit, but if the already organized forces of righteousness would but feel their responsibility, and accept it as a duty to have better government, who will deny that a vast and almost immediate improvement is possible? If the powers that be are ordained of God, then ought not those powers as far as possible to be directed and wielded by men who fear God and own their responsibility to Him as the source of all authority?

In the earlier ages God might be said, speaking reverently, to have been more immediately responsible for the powers of government than he now is. Those were the days of despotic governments, and God used the best material available, often permitting selfish and wicked men to occupy seats of human government, from which fact we are to infer that government in the hands of bad men was better than no government at all. But we live in the days of democracy. The powers that be are still ordained of God, but the shaping and wielding of those powers is in the hands of the people, and every one of us individually must give account of himself to God for the use of this power of government as much as for any other power put in our hands. A democracy must be in reality a government of the people, by the people and for the people, or it will be a misgovernment of the people, by the people and against the people. If I as an individual particle of the government am not helping to govern I am helping to misgovern. If an individual wrongly performs his governmental functions, or fails to perform them at all he is helping to make the government as a whole go wrong. If the government does wrong, again, every individual particle composing the government is guilty to the extent that he supported a wrong policy or a bad man, or neglected to give any kind of support. Under our present civilization the government is the one medium through which we can most help or hurt our neighbor. If I love my neighbor as I love myself, I will not rob him. But if I stand aside indifferently and allow an alderman to rob him, when I might have prevented that robbery, I can no more claim to love him than if I had robbed him personally instead of by proxy. This is no less true when the same alderman robs me as much as he robs my neighbor.

If, again, through my neglect to help put honest and capable men in charge of the government, a section of my city becomes unsanitary and my neighbor's child dies of diphtheria, I am particeps criminis with the derelict representatives of the city, and guilty of murder to the extent that I failed to discharge faithfully my municipal duties. How can a man claim to love God, whom he hath not seen, and not love his neighbor, whom he hath seen, and how can he love his neighbor when he passively submits to his being robbed by those whose duty it is to protect him against robbery? How can one love his neighbor and allow his life and that of his family to be imperiled by negligent or incompetent city officials?

"True enough, perhaps," you say, "but what is your remedy?"

My answer is, agitation and education through every possible agency. Considerable is being done in this direction, as you all know. One of the most hopeful signs of our times is this awakening and uprising in behalf of civic righteousness. Besides such movements as the "Citizens' Union" in Greater New York, the Municipal Voters' League in Chicago, and the present campaign in Pennsylvania and New York State against boodle and bossism in politics, we have such other agencies at work as the National Bureau

of Reform, directed by Dr. Wilbur F. Crafts, the League of Social Service, under the leadership of Dr. Josiah Strong, in New York, and the National Christian Citizenship League, with headquarters in Chicago, of which organization your essayist is a humble representative. It is perhaps proper to say in this presence that the term "Christian Citizenship" simply means righteous citizenship, and is not meant to express an attitude of antagonism towards any sect or party. We are simply trying to arouse to a sense of present duty that large class of people who call themselves Christians, and are trying to read their title clear to a better world without doing much to clear their title to a better world by making this world better.

I am here today to raise the question whether the time has not come to work for a union of all these various reform agencies and organizations, that they may work together and be a power for right government. Such a body is the Federation of Evangelical Churches in England. Better than the Federation of Evangelical Churches merely in our country, it seems to me, would be a co-ordination of all religions, and this raises the further question whether the Congress of Religions would not itself be the proper nucleus for such a co-ordination. This, if I understand it, would only require it to extend its functions to cover civic as well as religious matters. While mending and blending religious creeds it might do something towards mending and blending political creeds. Such a body could speak with power on the great questions of peace and war, of capital and labor, and on all matters affecting humanity. But this is only a suggestion. No matter by what agency or under what name, let us by all means have the union of forces that we may have the good results that can come only through unity of action.

"THE BROTHERHOOD OF THE KINGDOM AND ITS WORK."

BY REV. LEIGHTON WILLIAMS, SECRETARY, NEW YORK CITY.

The Brotherhood of the Kingdom had its origin in a private and informal conference of a few men meeting while in attendance at the May anniversaries of the Baptist Missionary Societies held in the city of Philadelphia in May, 1892. A meeting was held later in the year in the city of New York, and the Brotherhood was formally organized at a subsequent meeting in Philadelphia in December, 1892. Our simple basis of organization, entitled "Spirit and Aims of the Brotherhood," was adopted in the form that we now have it at the first summer conference held at Marlborough, Aug. 11th, 1893, and at that time also the first executive committee was elected. Five annual conferences have since been held at the same place and a few smaller conferences have been held at various times between these annual conferences, in the city of New York and elsewhere. Such is the simple history of the Brotherhood up to this time.

But the beginnings of the Brotherhood run far back of the year first mentioned. Nearly ten years ago an acquaintance was formed between three of us—all Baptist ministers then located in the city of New York—which rapidly grew into warm friendship and close association, cemented by a close similarity of ideas and regular weekly meetings. Our theological views were much the same and we were still more united in our social opinions. We had become impressed also with the evils of cherishing individual ambition and became convinced that it was our duty to work unitedly as far as fidelity to individual conviction permitted us to do. We were encouraged in this idea by a reflection with which my father closed a paper written many years since on The Jesuits as a Missionary Order.

"And my young brethren in Christ, permit a stranger to hope, that among the honors of your Alma Mater, and especially of the missionary association gathered among her sons, it may yet be recorded, that hence went forth men, who, on the stock of a purer faith, grafted the zeal of Francis Xavier, and, emulating his virtues, won a success more durable, because the means they employed were more scriptural—men, who, sitting at the Master's feet, and reflecting His image, and breathing his spirit, were recognized, by an admiring world and an exulting church, as those who had been much with Christ and learned of Him, and who belonged on earth, and would assuredly, through all eternity, continue to belong, of a truth, and in the highest sense of the words, to 'The Society of Jesus.'"

And the thought grew in our minds of a union which should have the strength and cohesion of the Jesuit order without its danger to individual initiative. Later, when one of our number, Prof. Schmidt, removed from New York, an active correspondence was maintained in which our positions were discussed from various points of view, and thereby gained in clearness and depth. So far the idea was simply that a band of men voluntarily associating themselves, with a devotion as great as that of the Jesuits, but with clearer and juster opinions and greater freedom for individual action, who should be in a truer and higher sense a Society of Jesus, and who, without subscription to any creed, should endeavor to realize the ethical and spiritual principles of Jesus, both in their individual and social aspects, in their own lives and work, both individually and in co-operation with each other. Some years later we made the acquaintance of the Rev. S. Z. Batten, then of Philadelphia. The thought working in his mind was somewhat different, but seemed entirely germane to that in ours. Mr. Batten had been led to dwell much upon the teaching of Jesus regarding the kingdom, and suggested the formation of an organization would should be devoted to the study and realization of that idea. Out of this suggestion comes directly our Brotherhood of the Kingdom. Yet in the opinion of the writer the chief strength of the movement, so far as it has yet been manifested, grows out of the earlier thought of a true society of Jesus in which individual ambitions should be subordinated to a common and lofty aim.

Shortly after the organization of the Brotherhood the compilation of a series of essays on the Kingdom in its various relations was suggested and the work of their preparation undertaken by a small group of men. Later, it was agreed that the writers should meet at Marlborough in the month of August, 1893, for the purpose of comparing their essays and bringing them into a full agreement and unity. This meeting of eleven men was our first summer conference. The week spent together was so profitable that it was resolved to meet in the following year, and that second conference being more largely attended and exciting considerable neighborhood interest, the meetings took on a more public character, so that in announcing the

third conference it seemed desirable to extend a public invitation to all interested in the movement, and since that time our conferences have been entirely open to the public, with the exception of a short business session each morning, confined to the enrolled members of the Brotherhood. Reports of three of these conferences have been published so far, besides the publication of tracts and leaflets and magazine articles from time to time. It would hardly be possible to trace all the individual work of the members of the Brotherhood which bears the stamp of the kingdom idea. Dr. W. N. Clarke's Theology is pervaded by it, and Dr. George D. Boardman has a work entitled the Basikia and the Ecclesia, which is a direct presentation of our thought, while still another member of the Brotherhood, Dr. Jean du Buy, has recently published a monograph on the Teaching of Jesus, in which the same leaven appears. With these exceptions, however, the ideas of the Brotherhood have so far found little expression in more permanent form than that of the addresses and papers delivered at the summer conferences. Our conferences have been prolific in papers and addresses of the highest interest along these lines. The titles of some of them will serve as an illustration:

The Bible its Own Witness. Rev. S. B. Meeser.

The Critical Study of the Bible. Prof. Nathaniel Schmidt.

The Devotional Use of the Bible. Rev. F. W. C. Meyer.

These constituted a symposium at the conference of 1895.

A similar symposium in 1894 was composed of addresses on the Work of the Spirit: 1. In Transforming Life; 2, In Enlightening the Mind; 3, In Giving Power for Conquest.

The conference of 1895 closed with two papers emphasizing the necessity and value of self-sacrifice: The Cross the Christian's Law of Life, and the Way of the Cross, the Way to Glory.

A paper of great suggestiveness was read in 1894 by Prof. Walter Rauschenbusch on Our Attitude Toward Millenarianism.

The prominent feature of the conference of 1896 was a series of addresses on the Christ: 1. The Historic Manifestation, Rev. Archdeacon Charles James Wood. 2. The Teaching of Christ, Rev. E. T. Root. 3. The Works of Christ, Prof. W. N. Clarke. 4. The Future Christ, Rev. J. W. Hegeman.

This list of theological papers may be closed with the citation of two companion papers on the Gospel of Eternal Life, Dr. George Dana Boardman; and the Gospel of the Kingdom, by the present writer.

A still longer list of papers and addresses on social topics might be given, but for the fear of worrying you, a few only are here given.

The Ideals of Professed Believers, Prof. Rauschenbusch.

The Ideals of Social Reformers, Rev. W. D. P. Bliss.

Christ's Method and Spirit in Politics, Eltweed Pomeroy.

The Christianizing of Retail Trade, Mornay Williams, Esq.

The Christianizing of Manual Labor, Rev. C. A. Daniel.

The Christianizing of the Home, Rev. C. L. Carhart.

The Unchristianized Portions of Life, Ernest H. Crosby, Esq.

Evangelical Christianity and Socialism, Richard Heath, Esq., of London.

Many papers have been presented on present-day questions, and many of an exegetical character. Among the latter I may especially note Prof. Schmidt's The Prophets of Israel as Social Leaders. We have had biographical critiques of Francis of Assisi; Lamennais, Tolstoi, Wycliffe, Mazzini.

Our insistence on the Kingdom idea has given rise to a whole series: The Kingdom rather than the Church the Unifying Aim, Batten. The Kingdom of God in Modern Life, Schmidt. In Individual Salvation, Peabody. In Social Progress, Richardson. In the Future, Williams.

Interest in the subject of Christian Union has given us: The Relation of the Individual to His Denomination, Peabody. The Relation of the Denomination to the Church Universal, Clarke. Actual Tendencies Toward Christian Union, Clarke. Federation as a Step Toward Christian Union, Clarke. Also a paper by Rev. W. T. Brown of Madison, Conn. And perhaps the best service that can be offered in the present paper is to glean from these sources a few of the most salient expressions of these ideas.

Among these ideas should be mentioned in the first place three which may be regarded as forming the basis of our association. And of these three ideas the foremost is that of discipleship to Jesus rather than loyalty to a creed, whether written or oral. The first of the aims of the Brotherhood is declared to be:

"Every member shall by personal life exemplify obedience to the ethics of Jesus."

The second is:

"Every member shall propagate the thoughts of Jesus to the limits of his or her ability, in private conversation, by correspondence, and through pulpit, platform and press."

This position leads us to emphasize the ethical rather than the theological aspect of questions and to insist upon the necessity of a right state of the Affections and the Will rather than upon uniformity to intellectual opinion. We do not enquire even whether a man holds the Trinitarian or Unitarian position regarding the person of Jesus so much as whether he accepts Jesus as his Master and is truly endeavoring to live according to the rule of Jesus. Furthermore, this position has led us naturally to a warm interest in the union of all true followers of Jesus and to the advocacy of Christian union and Church union particularly as far as practicable, as well as to a sympathetic attitude toward every movement in the direction of ethical and spiritual unity among all men.

The second of these basal ideas is that of brotherhood rather than any authoritative and governmental system of organization. The word "Brotherhood" in the title of our association is meant to imply more than a mere friendly attitude toward one another. It is intended to affirm the recognition of that relation in which we believe that we consciously stand to one another, and that everywhere exists among the children of the human family, even where not consciously realized and acted upon. In fact we believe that among ourselves brotherhood is not realized as it should be, and that every tendency to egotism or personal ambition, even where merely intellectual and speculative, is a barrier to the full realization of brotherhood and should be removed. Our idea of brotherhood there-

fore involves that of crucifixion of all selfish ambitions.

The third and last of our basal ideas is that of the Kingdom of God. This idea has naturally been the theme of the larger part of our discussions, and some criticisms may be of interest.

The conception of a kingdom of God on earth, while early abandoned in its materialistic aspect, has in all ages of the church served to nourish and keep alive aspirations after a state of society where peace and equality should reign, want and misery be unknown, and justice should prevail—aspirations not indeed created by Christianity, for we find a most charming expression of them in the Republic of the pagan philosopher, but undoubtedly fostered by its teachings. Laveleye declares: "It was from Judea that there arose the most persistent protests against inequality and the most ardent aspirations after justice that have ever raised humanity out of the actual into the ideal. We feel the effect still. It is thence has come that leaven of revolution which still moves the world." (Socialism of To-day, p. 16.) This last sentence is especially noteworthy, as proving that Laveleye attributes the progressive character which distinguishes European civilization from the stagnant civilizations of the East to the teachings of Christianity. Revolutions, deplorable as they are, are yet necessary in the providence of God, and they mark the steps by which He brings nearer the kingdom of His Son. He declares by the mouth of his prophet Ezekiel, "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is: and I will give it him." (Ezek. 1:27.) (Established Tendencies Toward Social Reform, p. 6.)

Prof. Rauschenbusch, after reciting the current defective notions of the Kingdom, as identical with (1) the state of the blessed dead in "Heaven"; (2) the peace of the believer; (3) the church; (4) the reign of Christ on earth; (5) the missionary enterprise, asks the question: Which of these ideas is right? We reply: They all err by defect. The Kingdom of God is larger than anything contained in any one of these ideas. It stands for the sum of all divine and righteous forces on earth. It embraces all pure aspirations Godward, and all true hopes for the perfection of life. It is a synthesis combining all the conceptions mentioned above, and if we could combine them in such a synthesis, it would prove to be like some chemical compounds, more powerful than the sum of all its parts.

Rev. Samuel T. Batten, our Recording Secretary, says:

A careful study of the passages in the New Testament in which reference is made to the Kingdom yields these results: The Kingdom of God is the reign of God in and over men; it is manifested and illustrated in the life of the Son of Man; a long period will intervene between its inception and its full consummation; it is subject to the law of growth and development; the powers which make for the Kingdom are now the permanent and resident forces in our humanity; it finds its full consummation in a renewed and transformed humanity here and hereafter.

The conception of such a Kingdom is the most splendid idea that has ever enriched human thought and inspired human effort. Across the long ages of delay and death, through the long annals of prophetic human history, we read the words of promise and hope, "Thy Kingdom Come." From the moment that God spake and it was done, through the first faint dawnings of life in plant and mollusc, up through beast to man, from Adam to Christ and from Christ until this hour we catch one note of aspiration and prayer —"Thy Kingdom Come." This hope of a Kingdom of righteousness and peace has never been absent from Poetry and science, prophecy and gospel, all enshrine the same aspiration and confirm the same hope. To destroy this aspiration, to dissipate this hope, is to smite the earth with a curse, the most awful, the most appalling, the most blighting.

The following is an outline of the main positions of the paper above mentioned on The Kingdom and the Future:

In the Scriptures there is disclosed an ideal of the future, the Kingdom of God, for which we should live and work.

I. The Kingdom of God as the subject of study and meditation. This ideal of the Kingdom is not a fixed, but a growing conception, slowly disclosing itself through the lapse of ages. We find it first revealed to the prophets of Israel as a national hope. By our Lord it is transfigured into something at once universal, spiritual and social. The same ideal is traceable in the history of Christian life and thought, especially in the communal idea and in the Utopias of Christian thinkers. In our times the same ideal has given birth to the social movement, and is proclaimed by the greatest names in our literature.

II. The Kingdom of God as the present conception of the Future. This conception must include the social as well as the spiritual elements of all past conceptions. We not a few points as to its proper content. 1. The unity of all believers. We cannot rest satisfied with the divided state of the Christian church. 2. The Kingdom is a redeemed and sanctified state. We must view the Christian faith as a vital principle, not a mere question of creed or rite. 3. The Kingdom is the only right social order. We must be awake to present inequalities and iniquities in the present order of things. While the forecasts of the future differ so widely, points of agreement and elements of truth are to be discovered in most of them, if not all. We attempt here no prediction of our own.

III. The Kingdom as the principle of actual enterprise. The Kingdom is not a mere intellectual idea, but an objective reality, a social state composed of redeemed humanity. It is important, therefore, what we are, as well as what we think. Crude notions with a right temper or spirit will not retard its coming as much as antagonist spirit though accompanied by a clear conception. It is hindered where self-interest or expediency prevails. Compromise in the place of right, and self-interest substituted for the common weal, delay its coming. These are the great obstacles to its establishment in our day.

IV. We should notice also the relation of present day questions to this great, all-embracing ideal. These will be found to be converging toward a common solution in the establishment of the Kingdom. Questions ecclesiastical and economic here resolve into one another. The signs of the coming are many, but it will not be by cataclysm but by development.

Finally, there is demanded of us faith—absolute, unquestioning, unalterable, all-conquering faith, faith social as well as faith individual. . . . . .

"Let not the hateful cry of reaction," said Mazzini, "be heard on your lips, nor the sombre formula of the

conspirator, but the calm and solemn words of the days to come."—Report of 197, pp. 30-31.

Criticising the Ideals of Professed Believers, Rev. W. D. P. Bliss says:

Have we yet reached Christ's conception of the Kingdom? A Tolstoi is willing to sacrifice all things for Christ. With Tolstoi, the new birth, individual consecration, is everything; the social order is nothing. But is even this Christ's way? Is there not a fourth way, Christ's way? Is not Christ's Kingdom everywhere, in spirit and in body; in the individual and in society?

When we say that God is in the Spirit, but not in the body, are we not reading God out of God's world? When we say that God comes only to the individual, are we not limiting His grace? When we say that God is only in His church, are we not robbing God of a part of His Kingdom? God's Kingdom is everywhere, and our bodies as well as our spirits, society as well as the individual, must obey His law. The Old Testament gives us the law. Jesus Christ enables us to fulfill it. The marriage of the Old Testament and the New, law and gospel, law and life, this shall give us the Kingdom.

Our aim may be summed up in these words of Prof. Rauschenbusch:

We desire to see the Kingdom of God once more the great object of Christian preaching; the inspiration of Christian hymnology; the foundation of systematic theology; the enduring motive of evangelistic and missionary work; the religious inspiration of social work and the social outcome of religious inspiration; the object to which a Christian man surrenders his life, and in that surrender saves it to eternal life; the common object in which all religious bodies find their unity; the great synthesis in which the regeneration of the spirit, the enlightenment of the intellect, the development of the body, the reform of political life, the sanctification of industrial life, and all that concerns the redemption of humanity shall be embraced.

As I cull these extracts from Brotherhood literature, I am made conscious of a too exclusively Christian point of view which characterizes them and for which I desire to apologize in presenting them to an audience composed in part of those of other faiths. I beg them to believe that this limitation of view is not also a limitation of sympathy, but rather the local adaptation of principles having a width of application of which we have been at no time wholly unmindful.

A word in closing regarding the practical aim of the Brotherhood. We do not content ourselves with the hope of merely disseminating juster and more liberal opinions. We desire to arouse men to nobler and less individualistic and selfish purposes and actions; not only to enlighten the intellect, but to enkindle the emotions and energize the will.

Fellowship and Self-sacrifice are therefore with us watchwords of our crusade. Two further quotations will sufficiently set forth these principles.

The fellowship, which became a term of first-rate importance in the Early Church, was understood by them as comprehending all things, both temporal and spiritual. Their communion was not solely a mystical communion with their Ascended Lord. It was also a community of goods. It is the loss of this social aspect of the Kingdom in our day that is so disastrous to church life, and so deplorable in its influence on the world at large. In the Kingdom as set up by our Lord the status established is that of sonship. The relationship is that of fellowship, filial or fraternal. Love and self-sacrifice form the bond, and the fruits are joy and peace. Society becomes one great family, held in the unity of love, and enjoying all things freely and in common.

In a circular letter addressed to the Brotherhood by Prof. Schmidt, entitled The Powers of the Age to Come, one of the most charming of Brotherhood productions, he says:

The Master is right. There can be no social regeneration where the cross is not recognized. Love has its severity as well as hate; but hate, whether it uses the sword or the law for its weapon, can never bring about a better social order. Greed, arrogance and self-indulgence must yield to generosity, humility and self-control. In every social station men must set an example of sacrificing more of their private interests to the public good than their fellowmen; and corporations, societies, communities, states must seek to excel in the art of caring not only for their own interests, but for those of others as well. It must be generally recognized that the example of a large organization is vastly more significant and patent than that of an individual. Especially should all Christian societies and corporations exhibit the principle of the cross, lest their members, in their individual capacity, be found to profess faith in the saving efficacy of the death of Christ, while, in their official capacity, in dealing with other organizations, with their employes or with the public, they deny the cross, and cast dishonor on the holy name. The public conscience must be educated, and the righteousness of the Kingdom diligently sought.

Brethren, pray for us, that it may be given us to realize more fully this high ideal and we in turn will remember you in our intercessions to that Eternal Goodness and Almighty Power,

---

When I hear a man complaining that some cause which he has at heart will be put back for years by a speech or a book, I suspect that his attachments to it is a prejudice; that he has no consciousness of standing on a rock.—*William Ellery Channing.*

"To make men out of boys, and women out of girls, there is no place like home. Character is not best formed in an apartment house, nor in the fashionable hotel—no two years in the same place."

Life is onward—use it
  With a forward aim,
Toil is heavenly, choose it,
  And its warfare claim.
Look not to another
  To perform your will;
Let not your own brother
  Keep your warm hand still.

Life is onward—never
  Look upon the past,
It would hold you ever
  In its clutches fast—
Now is your dominion,
  Weave it as you please;
Bind not the souls' pinion
  To a bed of ease.

Life is onward—try it,
  Ere the day is lost.
It hath virtue—buy it
  At whatever cost.
If the world should offer
  Every precious gem,
Look not at the scoffer,
  Change it not for them.

—*From "The Dial,"* 1841.

The Study Table.

Some Books of 1898.

As a rule we may say that the output of new books for 1898 is not of a remarkable character, and does not add very greatly to the permanent literature of the age. This is due partly no doubt to the fact that the year has been one of war and war sentiments, making it desirable for many of our authors to occupy themselves with subjects of temporary interest. It has been a bad year for books of solid worth, that had no dealings with the noisy issues of the hour.

I find on my table one very beautiful book, "The Goede Vrouw of Mana-ha-ta at Home and in Society," by Mrs. John King Van Rensselaer, and published by Charles Scribner's Sons. This book is difficult to define. It is in the highest sense historical, and yet it takes the form of a story. It might perhaps better be classed as a diary of our early Dutch settlers. Mrs. Van Rensselaer has ransacked the private stores of New York city, and secured from old trunks, in garrets, bundles of papers detailing family histories and social life; and with these, in addition to all that she could gather from other sources, she has made a thoroughly readable book. I do not know where else anyone could get as good an account of the old Dutch city, especially of its domestic life. Mrs. Van Rensselaer says that "History is generally written by men who dwell on politics, wars and the exploits of their own sex. Household affairs, women's influence, social customs and manners are seldom chronicled, and are only to be discovered underlying what are deemed the important events of life,—more by inference than from anything that is actually written about them." The book is both readable and of permanent value.

An exceeding pretty little book comes to us from T. Y. Crowell & Co., written by Ralph Waldo Trine. Mr. Trine seems to have caught from the Swami Vivekenanda's and other orientals who have made pilgrimages to this country, the general idea of the unity of all life. The object of this volume, which is entitled "The Greatest Thing Ever Known," is to show that only through this living realization of the essential unity of our life with the Father's life, can true blessedness and even true peace and happiness ever be found. We confess that a very short tractate, of about four pages, would seem to us quite sufficient to develop and emphasize whatever Mr. Trine has to say in this volume. However, the book has a good spirit and probably will be of use to a large circle of readers.

From Houghton, Mifflin & Co. I have received a volume entitled "The Bibliotaph," by Leon H. Vincent. This volume comes close up to being a book to rank with the best critical productions of Boston in its literary era of fifty years ago. I have been particularly interested in his account of "Dr. Priestly and his Vagabond and Philosopher." Not a line too much has ever seen the light about the great scientist Priestly. What Mr. Vincent says is admirably well said. I can not quite agree with the author in all that he says of Thomas Hardy, but his style is admirably open, well digested, and the book is one that you can place on your table sure of being interested in it from beginning to end—that is if you are a book-lover.

I suppose the hardest thing in this world to produce is a general History of the World. I have several upon my shelves that are such total failures that I have become skeptical of every new one. However, I am inclined to think that Prof. Grosvenor, the editor of "Victor Drury's History of the World," is not altogether mistaken, when he says that the author possessed, in pre-eminent degree, the requirements necessary for writing precisely such a history as we need. It certainly does not begin by throwing us back upon certain supposed revelations, from certain supernatural regions, to find the account of the earlier people that dwelt upon the globe. I should be willing to place this volume in the hands of a boy whom I expected would be a student of biology and geology, and in it he would find nothing to conflict with the revelations of those sciences. The book is admirably well supplied with the most perfect maps. Mr. Duruy's work closes with the year 1848. Professor Grosvenor continues the account down to 1898. As a rule, it may be said that the latter author has kept himself quite unbiased in his judgment of passing events. The book is published by T. Y. Crowell & Co. of New York.

"Imperial America" is published by Forbes & Company of Chicago and written by William C. Devere. The book is full of information, and it is frankly planted on Jeffersonian ideas. It lacks somewhat in literary finish, but whoever wishes to get at the real history of American expansion will find much in this volume to assist him. The author says, "America is imperial. The finger of God has touched her, and she stands for the things of the greatest power. She is imperial in her love of liberty, in her stand for truth, in her triumphant republicanism, in her national righteousness. It has been providentially decreed that she become the messenger of God's fatherhood and man's brotherhood to the distant isles of the sea."

We have from the house of G. P. Putnam's Sons the finest piece of work in nature-studies that the year has brought out. In fact it is, in my judgment, the very best piece of work in ornithology that the country has seen for many years. There is absolute truth in every line of the illustrations as there is in every line of the text. It is science transposed to literature and art. It is the work of William E. D. Scott, now I believe a professor at Princeton. I happened to know Mr. Scott a quarter of a century ago, when he was surrounded with his work. Every line of his face and every motion of his hands told me that here was a sincere investigator. He was then associated with that remarkable educator, James Johonott, in one of the Missouri normal schools. The book which lies before me is entitled "Bird Studies," and Mr. Scott tells us that his object is to place before students who wish to acquire knowledge on the subject, a means to that end. It is an invitation to a more intimate acquaintance with the land birds of Eastern North America. It is a book that will please the most rigid scientist as thoroughly as the genial lover of nature. Mr. Putnam offers a series

of reproductions from photographs of North American birds, taken from nature and in their natural environment. There are twelve sections of these plates, and they are so numbered as to refer to the pages of Mr. Scott's volume. The two are intended to go together. The sample plates are exquisite beyond all exaggeration. The nests of the birds are taken, not by etching from imagination, but with their exact environment, as the birds designed them. The author has interspersed throughout his book suggestions as to methods of study, which will be found useful to general readers. The lack of technical phraseology will also make the book acceptable and valuable to all bright readers who have no knowledge of ornithology as a science.

"The Battle of the Strong: A Romance of Two Kingdoms," by Gilbert Parker, is already issued as a volume by Houghton, Mifflin & Co., although the last chapters are still to appear in the *Atlantic*. This is one of the great novels of the year; and, notwithstanding the large output of novels, this is one of the very few really good ones. I have said elsewhere that 1898 has turned out as a rule a very mediocre lot of books. This is particularly true with the class of novels, most of which have been machine-made stories of current events, particularly of war. To review "The Battle of the Strong" would be a very difficult matter. It reminds one in places of Mrs. Catherwood, and in other places of Victor Hugo. There is a philosophy of life that runs through all the pages. When Philip takes Guida's hand, the author tells us that "When the tide of life beats high in two mortals, and they meet in the moment of its apogee, when all the nature is sweeping on without command, guilelessly, yet thoughtlessly, the mere lilt of existence lulling to sleep wisdom and tried experience—speculation points all one way. Many indeed have been caught away by such a conjunction of tides, and they mostly pay the price."

The magnificent "Variorum Shakespeare," published by Lippincott Company of Philadelphia, and edited by Howard Horace Furness, has reached the eleventh volume. This is the Winter's Tale. Mr. Furness is an ideal scholar, specialized in literature. We are so likely to find every scholar in these days a devotee of science, that it is delicious to find one who is devout over the most obscure phrase to be found in any edition of Shakespeare; and all the more happy the more obscure the difficulty he is called upon to solve. Each volume of this edition is independent of all the others, but taken all together they form one of the richest monuments to American scholarship. I cannot see that there is a better literary field in existence for our boys to sharpen their wits in than this which is afforded by Mr. Furness. However, one thing is clear, that we must carry our children back to a more thorough knowledge of their own language and their own literature, and especially of the great masters of English thought. This work of Mr. Furness will be invaluable to inspire such work and to enable its successful conduct in higher schools and colleges.

Messrs. Little & Brown send us one more volume of Henryk Sienkiewicz (the only pity is that he cannot spell his name so that a Yankee can pronounce it). But the book, "Sielanka," is a masterpiece in the way of short stories, most of which are flavored more or less by the fact that the author lived for a little while in the United States. The two most powerful stories are Bartek the Victor and Orso. I am not certain but Orso, taking it apart from all local associations, is one of the most powerful short stories ever penned. Bartek the Victor brings sharply into outline the fact that the author is a Pole and that the Poles hate the Germans. Two or three of the stories are of not much importance; but the volume as a whole is delightful reading. There are now two volumes of short stories by this author and four larger works, besides two novels of modern Poland. "Quo Vadis" and "Without Dogma" are the two books that have created the deepest impression on their readers. I like "Without Dogma" in preference to its more popular companion.

E. P. P.

Irving's Christopher Columbus.

The publisher of this paper has been exploiting in connection with our subscription list a complete edition of Dickens' works, the marvel in connection with which is the price. Of course twelve volumes of Dickens and a year's subscription to the NEW UNITY for two dollars is a marvel in spite of light paper and small type; but this week he is making another remarkable proposition concerning a very different kind of work. There is no collusion between the editorial and publishing department of this paper. The three large, handsome volumes which constitute the "Isabella Edition" of the Life of Christopher Columbus, by Washington Irving, are before us, and are in every way an admirable illustration of the best type of subscription book publications. The paper is sumptuous, the type large, the binding elegant and the illustrations numerous and what is more, of the most valuable kind, because a large number of them are reproductions of old and rare illustrations drawn from many antique sources. The famous portraits of Columbus are here reproduced. The quaint drawings found in the geographical and other writings of the fifteenth and sixteenth centuries are here presented in *fac-simile*. In addition to the ever delightful text of Washington Irving, than which there is no more wholesome book to put into the hands of children, and its charm is not lost to the aged, there is in the last volume nearly two hundred pages of appendices, consisting largely of illustrative documents and other historical side lights. In these days when the reputed ashes of the great discoverer are being disturbed once more and borne from the land which he gave to civilization by the exigencies of war, this book is very timely. However the modern Spain may incur our censure and arouse our pity, mayhap, contempt, may our debt of gratitude to the elder Spain remain, and let the ancient glories, appreciated and interpreted by our American Washington Irving, be studied anew. Quite independent of any commercial interest or subscription advantages, we hope that the publisher of this paper will be successful in placing many of these volumes where they will delight the children and soothe the tired nerves of the mature.

The Home.

Our daily life should be sanctified by doing common things in a religious way.

Helps to High Living.

SUN.—Discontent is only the necessary condition of improvement.

MON.—The man who has improved himself has more power to improve others.

TUES.—Man lives and dies in conformity to a law.

WED.—The brave, upward spirit ever conquers.

THURS.—Labor of all kinds is dignifying and honorable.

FRI.—The value of education, as of money, chiefly consists in its proper use.

SAT.—The growth of knowledge and virtue in a nation are the only true marks of its real prosperity.

—*Samuel Smiles.*

The Answer.

He sat on my knee at evening,
The boy who is "half-past three,"
And the clear blue eyes from his sun-browned face
Smiled happily up to me.
I held him close as the twilight fell
And called him "my dear little son;"
Then I said, "I have wondered for many days
Where it is that my baby's gone.

"I'd a baby once in a long white gown
Whom I rocked just as I do you;
His hair was as soft as yellow silk,
And his eyes were like violets blue;
His little hands were like pink-tipped flowers—
See, yours are so strong and brown—
He has slipped away and is lost, I fear;
Do you know where my baby's gone?"

Did my voice half break as the thoughts would come
Of the sweet and sacred days
When motherhood's first joys were mine?
Was a shade of regret on my face?
For close round my neck crept a sturdy arm,
And the boy who is "half-past three"
Said, "The baby—he went to Boyland,
And—didn't you know?—he's me!"

—*The Advance.*

Widow Ingle's Birds.

A TRUE STORY.

The Widow Ingle lived in a village, and by the window of her green-latticed cottage grew a cherry tree. Year after year this tree yielded its rich, beautiful fruit in abundance, to the delight of the neighborly birds that built their nests nearby, as well as the widow, who was a poor woman.

Once, when the cherry blossoms were opening, two Redbirds came and built their nest in the cherry tree. In this nest they reared their brood of little ones. This pleased Mrs. Ingle, and when the cherries had ripened and gone, she put grains of corn on the window-sill every day, and the birds would come and take them when she left the room.

For several years there was a Redbird's nest in the cherry tree. The friendship between the landlady and her little tenants grew into such familiarity that when the birds came to the window-sill and found no corn, they would peck on the window pane, and wait for their daily bread, which always came.

By and by, one of the widow's neighbors became infatuated with these little redcoats, and offered to pay the widow five dollars if she would cage and deliver her a pair of them for pets. This was agreed upon, and the next spring, when the young birds came, Mrs. Ingle took them without any trouble, thinking to sell them all. Surely she had a right to do this, for had she not fed them all their lives, and their father and mother before them, too? Indeed, they were hers, and no one dare say she should not sell them, in order to obtain the money she so much needed. So she put them into the bright, new cage she had bought for them. But the old birds set up a cry that worried her, and she put the cage on the outside of the window where the mother might visit her imprisoned children. This did not satisfy the birds, however, or relieve the widow. Every hour the restless birds renewed their complaints until Mrs. Ingle being unable to stand it any longer, liberated the little fellows, destroyed the cage, and vowed she would never again imprison one of God's creatures.

Immediately after their release, the birds took their flight, and, though this was more than two years ago, not one of them has ever come again to visit the old home in the cherry tree.—*The Humane Alliance.*

His Face Said Yes.

It is related of Jefferson that, while riding in company of two young men, he came to a creek so swollen by a shower that the water was up to the saddle girths.

A man, standing on the bank with a saddle on his shoulders, looked at the young men as they rode into the stream, but said nothing. As Mr. Jefferson came along the stranger asked if he could not be allowed to mount behind and thus be carried across.

The President reined his horse up to a stone; the man mounted and, when across, expressed his thanks and walked away. Several men, who had seen the novel ferry, asked:

"What made you let the young men pass, and why did you ask the old gentleman?"

"Wall, if you want to know, I'll tell you. I reckon a man carries 'Yes' or 'No' in his face. The young chaps faces said 'No,' the old un's 'Yes.'"

"It isn't everyone," said one of the party, "who would have asked the President of the United States for a ride."

"What! You don't mean to say that was Tom Jefferson, do you? Wall, he's a fine fellow, anyway. What will Polly say when I tell her I have rid behind President Jefferson? She'll say I voted for the right man."—*Success.*

The American Girl.

"One of the sweetest and truest tributes I have ever heard paid to the American girl," said a Frenchman, "was by an Englishman, who said: 'Her mother devotes her whole being to her, as the pelican of heraldry drops its own blood into the beaks of its young. And, in return, she gives her mother no anxiety, and such a sweet friendship as few English girls give their mothers. The American girl is infinitely charming, but one of the most adorable things about her is her intimacy with her mother.'"—*Banner of Gold.*

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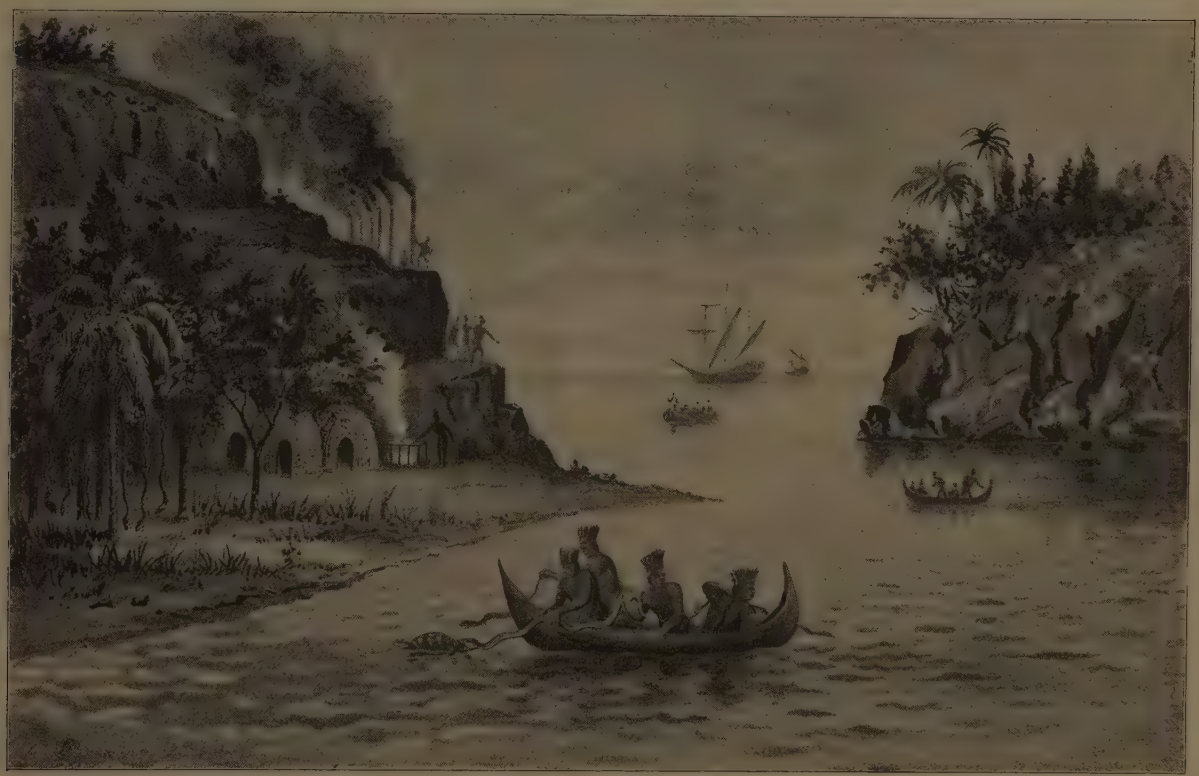

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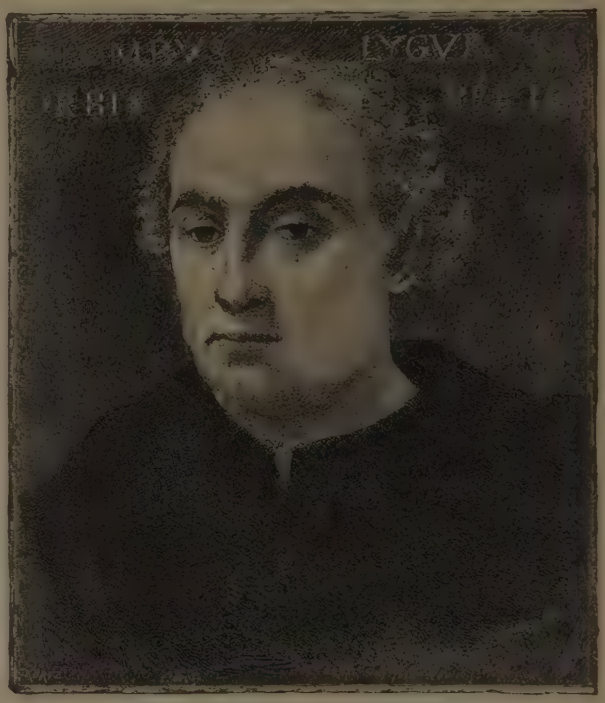

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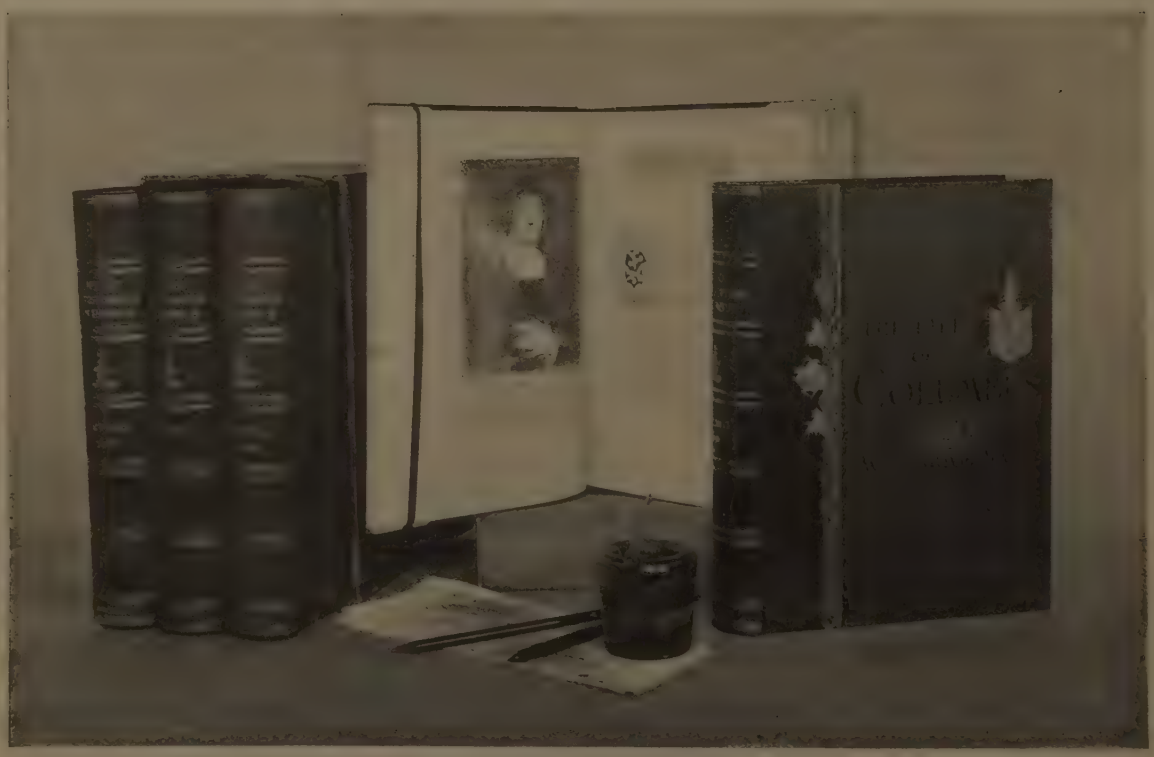

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All Letters concerning the Publishers' Department should be addressed to Alfred C. Clark & Co., 185 Dearborn Street, Chicago, Ill.

Editorial.—All matter for the Editorial Department should be addressed to Jenkin Lloyd Jones, 3939 Langley Ave., Station M, Chicago, Ill.

Entered as Second Class Matter at the Chicago Post Office.

The Liberal Field.

"The World is my Country; To do good is my Religion."

THE CONSUMER'S LEAGUE OF ILLINOIS.—This organization held its first annual meeting at the Hull House last Wednesday. An unexpected number of attendants necessitated the moving of the meeting before the proceedings were half through, to a larger hall. Addresses were made by Professor Henderson of the University of Chicago, Jenkin Lloyd Jones, Jane Addams and others. Mrs. Henrotin was elected president for the coming year; Mrs. Smoot of Highland Park, Mrs. Emmons Blaine and Mr. Jones, vice-presidents; Miss Marianna Gay secretary and Mrs. Potter treasurer. This is one of the hopeful signs of our times, a prediction of the day when the combinations of love will outreach the combinations of greed.

SEATTLE, WASHINGTON. Alfred W. Martin, who is so successfully maintaining the Free Church of Tacoma, is taking steps to establish a similar church in the neighboring town of Seattle, it being possible for him to reach the latter place for a Sunday evening service after occupying his own pulpit in the morning. A large attendance waited upon his word on November 20th and 27th, the topic of the last named evening being "The Coming Religion." Mr. Martin thus sets forth the objects of this movement, which we trust will meet with the marked success at Seattle that has already waited upon the work at Tacoma.

First—The pursuit of truth with utter freedom of thought, in the spirit of science, recognizing the method of freedom, of science, as the ultimate criterion or test of what is really true.

Second—The advancement of ethics, or the realization of the highest moral ideal of humanity, both in the individual and in society.

Third—The cultivation and spread of the spirit of justice, reverence, peace and love.

All persons in sympathy with the above statement are welcome in the fellowship of the society and invited to join.

GRAND RAPIDS.—All Souls Church under the leadership of Leslie W. Sprague has recently reorganized itself upon a non-credal and non-sectarian basis. The Unitarian will remain Unitarian, the Universalist will remain Universalist in his own love and preference, but the society presents a welcome to representatives of all faiths and no faiths without exacting or implying sectarian conviction or preference. On Thanksgiving Day thirty-five new members were welcomed on the new basis, which is characterized by the minister as "a knightly vow to the noble life;" and eight hundred dollars were subscribed towards reducing the church debt. The following is the new bond of union, representing as it does a purpose and not a conclusion, a spirit and not a doctrine:

"Do you take this church to be your church, and accept to yourself its influence and ministry as a help to your religious life? Do you associate yourself with this people upon a basis of loving fraternity, to the end that all may dwell together in the unity of the spirit and the bond of peace, and that each may help the other, as much as in him lieth, to find the truest way and walk steadfastly therein.

"Do you pledge to this church, in co-operation with all its members, your support, your effort and your faithful attendance upon its services, to the end that it may worthily represent the cause of religion and be a living power for good in this community."

CHICAGO.—The Bureau of Charities for the South Side District was reorganized at Ryder Memorial Church on Thursday evening, December 1, the work having been prematurely dropped last season through lack of funds. The society was in debt one hundred and thirty dollars to its treasurer, Mr. E. M. Ashcraft, which debt he cancelled on Thursday evening, thereby giving the new organization a fair start. Ministers of the Presbyterian, Universalist, Episcopalian and Baptist denominations had pledged for their congregations the amount necessary for the expenses of the Bureau, the office of which at 63rd Street and Madison Avenue was opened on December 1. It is earnestly hoped that all who realize the importance of systematic charity, which will help without pauperizing, will aid by contributions, as it is necessary, besides the regular expenses, to have an emergency fund by which pressing distress may at once be relieved. The officers elected on December 1 were Mr. E. M. Ashcraft, President; Mr. Thos. Hall, Vice-President; Dr. Cheney, Secretary; Mr. Robt. Johns, Treasurer.

Western Unitarian Sunday School Society.

Rev. A. W. Gould, Rev. J. R. Effinger Miss Stafford, Miss Hintermeister, Miss Lord and Mr. Scheible was at the first board meeting held in the new rooms at 175 Dearborn Street on December 1. The treasurer reported a few donations and sales that were also encouraging, though but very few of our schools had as yet sent contributions.

The secretary read a letter from Mr. Gannett giving some suggestions for the proposed new series of "Home Life" infant class cards. On motion, Mr. Gould, Mr. Southworth and Mr. Kendall were appointed as a committee to study this problem of illustrated cards and to report on the same at a later meeting, some of the cards preferably to be arranged to fit the twelve lessons in Mr. Gannett's series of lessons called "In the Home." It is hoped that these new primary class cards (which will fill a long-felt want) will be ready before the end of January, and any suggestions which friends can make towards them will be thankfully received.

ALBERT S.

CINCINNATI.—The November and December bulletins of the First Congregational Unitarian Church of Cincinnati are before us. They show church fair, woman's alliance, kindergarten and other activities. The following is the bond of Union of this society:

"We join ourselves together, heart and hand, for the maintenance of a free, rational, and liberal worship; for the study and practice of the religious life, and to promote truth, righteousness, and reverence, and charity among men."

IOWA CITY, IOWA.—Jane Addams preached in the Unitarian Church of this place last Sunday on "Social Theories, of Count Tolstoi;" in the evening she lectured on "English and American Social Settlements." The Unity Club is working on Adam Bede" and the Browning Club on "In a Balcony."

Books Received.

FROM G. P. PUTNAM'S SONS, New York and London:

History of the People of the Netherlands. By Petrus Johannes Blok. Translated by Oscar A. Bierstadt and Ruth Putnam. pp. 363. $2.50.

Historic Towns of New England. Edited by Lyman P. Powell. Illustrated. pp. 599. $3.50.

One of the Pilgrims. A Bank Story. By Anna Fuller. pp. 331. $1.25.

FROM LITTLE, BROWN & CO., Boston:

Joel, A Boy of Galilee. By Annie Fellows Johnston. pp. 253.

From Day to Day. By Theodore Woolsey.

FROM GEO. H. ELLIS, Boston:

Voices of Hope. And Other Messages from the Hills. By Horatio W. Dresser. $1.50. pp. 213.

PAMPHLETS.

The Charity Organization Society of the City of New York. Sixteenth Annual Report from July, 1897, to June, 1898.

Annual Report of the President of Cornell University—1897-98.

A Generation of Cornell—1868-1898. By Jacob Gould Schurman, President of the University.

PARKER'S GINGER TONIC

The best cure for Cough, Weak Lungs, Indigestion, Inward Pains and the ills of the Feeble and Aged. Combining the most active medicines with Ginger, it exerts a curative power over disease unknown to other remedies, and is in fact the most revitalizing, life-giving combination ever discovered. Weak Lungs, Rheumatism, Female Debility, and the distressing ills of the Stomach, Liver, Kidneys and Bowels are dragging many to the grave who would recover health by its timely use.

One of Our Holiday Specials.

Christmas Gift Suggestion.

Now is the time to begin planning for Christmas. Nor is it too soon to think of what we are to read next year. There is no sound reason, of course, for greater care of our time during the closing year of the nineteenth century than we have exercised before, or shall in the future. And yet, we all of us feel that it is in some way a different year, presenting an opportunity, perhaps, to make up unimproved chances; in short, the time to make ready for a new century, the only one that any of us can ever see.

With these things in mind, the publishers of the NEW UNITY have for several months been on the lookout for attractive and appropriate suggestions with which to please and interest the Christmas gift buyers. We have something to offer in connection with a year's subscription to the NEW UNITY, something out of the common, combining important subject, literary excellence, artistic design, beautiful execution, exclusiveness with a genuine bargain as to cost. It is difficult to find a combination of this kind. It has been left to the NEW UNITY to place within reach of its readers, at less than half price, a *de luxe* edition of a really great work, one originally limited to eleven hundred numbered copies, of which one-fourth remain. This famous edition was brought out by one of the oldest and most reputable publishing houses in the country, and illustrates the highest excellence in the book-making art in every detail of paper, printing, illustration and binding.

Such, in brief, is the material form of the "Isabella" Edition of **Washington Irving's Life of Christopher Columbus.** The set comprises three royal octavo volumes, more than twelve hundred pages, bound in half morocco and maroon silk cloth stamped in gold, gilt top, profusely illustrated, printed on superb paper from new plates in large, clear, perfect type.

In this notice something may well be said both of Irving's literary reputation, and more particularly of his Life of Columbus.

Washington Irving—born in New York City in 1783, died at Sunnyside on the Hudson in 1859—was America's first writer of note, the first to gain recognition in Europe. The enviable literary reputation he earned is still his. He has never been supplanted. Irving still towers above all American men of letters, living or dead. Speaking of Irving's Knickerbocker History of New York, his life-long friend and admirer, Sir Walter Scott, says: "I have never read anything so closely resembling Dean Swift."

Irving's Life of Columbus was written after several years' residence in Spain and Italy where every opportunity was given him for collecting full and accurate information of the great explorer and discoverer. It far out-ranked any other biographical work on the same great subject. "This is one of those works," writes Alexander H. Everett in *The North American Review*, of the new Life of Columbus, "which is the delight of readers and the despair of critics. It is as nearly perfect as any work can well be."

In our present difficulties and differences with Spain, now old, decrepit and decaying, we should not forget that to a former subject of hers we owe a debt of gratitude that is beyond all calculation.

The record of Columbus' life must always possess a great interest to the American reader. It should be familiar to all. The subject is replete with every variety of interest, crowded with romance and adventure, stocked with historical information, a landmark in the upward course of advancing civilization. Such a subject in the master hands of Washington Irving cannot fail of the greatest interest, at once full of valuable information and delightful reading.

The opportunity to secure a copy of the "Isabella" Columbus, offered this season by the NEW UNITY, is unusual and can never come your way again. The price and terms are as easy as possible. Readers on the lookout for a desirable Christmas gift will take early advantage of this offer.

The publisher requests that subsribers call attention of friends to this great offer.

Full announcement of particulars will be found in the Special Supplement elsewhere in this issue.

If there is a single set of the "Isabella" Columbus left on hand December 25th it will be due to our not having made it clear to readers the genuine merits of the work, and how much of a bargain it is, because if you are looking for a really fine Christmas present to give your best friend, the "Isabella" Edition of Washington Irving's Life of Columbus, *de luxe*, numbered and signed sets, is the most rare, elegant and exclusive gift you can make.

Use the coupon in the Supplement herewith. Send $12.50 in any way most convenient, and the books will be shipped at once, all charges prepaid.

Bear these facts in mind: Those first sending in their orders will receive sets having the lowest numbers. The "Isabella" Columbus was never before offered at less than $25.00. The NEW UNITY has taken all that remain of the edition. The work can, therefore, be obtained nowhere else in the United States.

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Four centuries ago Europe awakened from the long sleep of the dark ages, came into possession of one great book—the Hebrew Bible. This book was library alike to peasant and prince. The multitude knew not that other ancient writings existed, and loudly called their new found treasure *The Book*. Naturally men sought to conform all thought and life to Bible teachings and standards. They endeavored to base science upon scripture, rejecting all truth not revealed in the word of God. The attempt failed, for science knows never a master. Zealous and stalwart believers attempted to conform Government to the Mosaic pattern. This was the dream of Puritanism. But the Puritan failed. The vast tides of human progress swept past Moses and the prophets. The teacher could not content himself with one text book. The statesman found human experience a better guide than ancient documents. The scholar discovered to an eager generation the mind of Plato, the wisdom of Socrates, eloquence of Demosthenes and Cicero, the poetry of Homer and Virgil, and so dawned upon the world the glory and beauty of the renaissance. * * *

The minister may deal with higher literalure after one of three methods. He may ignore it altogether, and confine preaching to an exposition of the religious experience and expression of the old time Jew. This is the only consistent course for the devout believer in traditional theology, and commands the respect due an honest faith, however ignorant. Or the minister may derive in fact the chief part of moral and religious instruction from modern letters and science, but always beginning with a low bow to the popular idol. * * *

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The work is printed on toned paper, bound in fine silk cloth, with gold side stamp. Price, $1.00, delivered prepaid to all points in the United States, by mail or express. Address

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